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THE SOPHISTRIES OF CHRISTIAN SCIENCE

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THE SOPHISTRIES OF CHRISTIAN SCIENCE

BY

EDWARD C. FARNSWORTH

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EDWARD C. FARNSWORTH

PREFACE

MATERIALISM, that old enemy so often worsted by Idealism, has marshalled his armies for perhaps a final stand. "Progress!" is his war-cry, and his pride is in the visible, the palpable works of his hands. Yonder stand the embattled hosts of Idealism whose rallying-shout like that of the other is "Progress!" She too has achieved, but not the outward, the splendour of cities, the wealth of nations, the commerce of the navigated sea. Men and women are her showing, eternal temples of the living God when the desert claims the city, and the nations are humbled to a name, a memory, and the sea itself has vanished, sunken from its central deeps.

But who is the champion of Idealism, the Lord's anointed, empowered to overthrow the arrogant Goliath of Materialism? Some are with confidence asserting that Christian Science is that champion; notwithstanding which, it should be remembered that when

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many of the goodly sons of Jesse had passed before Samuel; the prophet, at first deceived, was lead to ask if there were not others.

Of Christian Science it must be said that, aside from its claim to heal disease, it little appeals to the great mass of the irreligious. As a religion its sway is chiefly over people once affiliated with the various sects of Protestantism, from the most conservative even to those known as the most liberal. The progressive thinker will hail any evolution of thought and its reaction on antequating conceptions of Truth; but he laments chimera-chasing in all things, religion included. Investigating Christian Science, he discovers in its teaching that which allures the uncritical and the ungrounded of widely differing religious views. For the Trinitarian, Christian Science has First — Omnipresent Mind — the one God. Second — Life, Truth, Love, the Christ principle forever in the bosom of the Father. Third — Divine Science the Holy Comforter. To the Unitarian is explained that Christ and the Holy Ghost are the attributes of Unity. To the Universalist a novel view of his belief

in universal salvation much appeals. For the Quaker, Christian Science promises to every soul a direct revelation of Divine Wisdom through the real man the mental image of God. The Shaker will find in Christian Science the Motherhood of God and the inculcation of a celibacy whose object is the gradual disappearance of the earth-inhabiting man. Even to the Romanist, something is offered, to wit, plenary revelation and the authority of a visible and infallible head.

Because of conditions which pastors, teachers and physicians lament, it behooves the philosophical thinker to summon all his powers of mind to the detection and exposure of those insidious errors which hide beneath the fair exterior of Christian Science.

E. C. F.

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OF

CHRISTIAN SCIENCE

I

IN the preface to "Science and Health" Mary Baker Eddy states that the first school of Christian Science Mind-healing was begun by the author in Lynn, Massachusetts, about the year 1867, with only one student.

Like Mohammed, she began with one disciple, and, like the religion of Islam, her teachings have spread with a rapidity mightily contrasting with the growth of Christianity prior to the conversion of Constantine. Mrs. Eddy says of her system that in 1883 a million people acknowledged and attested its blessings. Numerical and financial prosperity marks the forty-second year of Christian Science. The Mother Church of Boston, with an enrolled membership of over fifty thousand, has erected, at a cost of two million dollars, a temple worthy of any cathedral town of Europe.

Christian Science has lived serenely despite the crass and ignorant criticism of those who, in justice, should have mastered the fundamentals of a belief they would demolish; and when, from misapprehension, men of note and attainment have written and spoken adversely,

it has remained untroubled, knowing that error is its own refutation. Another class of opponents, in which is found a well-known American humorist, meet the enemy with what seems their only edged weapon, ridicule. Another class hurl such ponderous missiles as "Thus saith the Lord!" which, together with a fusillade of Bible texts, somehow flies the mark. Still another class of would-be critics assail Christian Science with the shafts of materialism, little knowing that their puny arrows fall harmless on the strongholds of the mighty, giants, like Plato, in the domain of thought.

To the multitude, those who demand for Deity a definable form and a fixed habitation, Mrs. Eddy's conception of God as Infinite Principle is a denial of His personality. When in 1875 she informed her readers that "God is Principle, not person," many saw not that in the sentence, person meant an anthropomorphic God.

That the multitude fail to grasp the meaning of Christian Science is no wonder when we consider its inception, a birth of idealism, a religio-philosophical system appearing amidst an unphilosophical people of materialistic tendencies. This failure to grasp is, indeed, no wonder, for, among trained reasoners in the realms of the abstract, differences of opinion arise in regard to the meaning of beliefs held in common; thus Nirvana is to some Indian thinkers but absorption, annihilation of self in

the Divine Essence ; to others it is unlimited enlarging of individuality ; therefore Buddha, in the moment of enlightenment, exclaimed, "The Universe grows I !"

To the student of philosophies, especially those of the idealistic succession from Plato to the Neo-Platonists, and from Descartes to Spinoza and Berkeley, and from these to Schopenhauer, the revivor of Indian metaphysics, much in "Science and Health" has a familiar look. Philosophy, since its origin among the Ionian Greeks, and the authors of the Upanishads, has covered pretty much the whole sphere of speculative thought ; hence the present impossibility of devising a system not encroaching upon the domain of another.

Before the days of Socrates, the Eleatics, postulating one pure and unconditioned Being, regarded the phenomenal world as nullity. Two hundred and fifty years ago, Spinoza, conceiving of a single self-sustaining Substance, comprehending all Reality, called it God, and also Infinite, but feared further to define, deeming that definition materializes and minimizes God. Mrs. Eddy thus defines the Infinite of Spinoza, "God is Immortal Mind, Life, Truth, Love." Reality and illusion are thus defined, "The universe is filled with spiritual ideas which God evolves, and they are obedient to the Mind which makes them. Mortal mind transforms the Spiritual into the material." Mortal mind is thus defined, "Nothing claiming to be some-

thing; Error creating other error; the belief that sensation is in matter; the belief in sickness, sin, death." Spiritual identity is thus asserted, "The Divine Mind maintains all individualities as distinct and eternal from a blade of grass to a star." Of Mankind she says, "Man is the infinite idea of Infinite Spirit. Man is the manifest reflection of God. Perfect and Immortal Mind. He is the likeness of God." In support of this last is quoted the declaration in the first chapter of Genesis, "And God said, Let us make man in our image, after our likeness."

Mrs. Eddy says, "The fundamental propositions of Christian Science are summarized in the four following to me, self-evident propositions: 1. God is All. 2. God is Good. God is Mind. 3. God, Spirit, being all, nothing is matter. 4. Life, Good, God, omnipresent, deny death, evil, sin, disease — Disease, sin, evil, death, deny omnipresent God, Good, Life."

Socrates said that through logic we discover the truth or falsity of a proposition; so from the arsenal of logic the present writer has drawn his chief weapons. Perhaps their calibre and range will warrant his belief in them. He disclaims any prejudice, any mere antagonism. He will accept truth from church, temple, or pagoda, in fact, from all sources whatsoever. Guided by the conviction that he who criticises another's conception of truth should be candid lest he obscure his own conception, the present

writer thinks not to offend the followers of one thus admonishing them, "Whoever shrinks from or opposes an impartial investigation of his belief, betrays palpable lack of faith."

II

In Christian Science, man is reflection of God. If so he be, then something is that holds and gives permanence to the reflection. To illustrate: physical light passes through the glass to the layer of quicksilver which arrests and turns back the sun's rays. Spiritual light, like physical light, requires for its reflection something on which to shine. Evidently it is not the mortal, material body, for Christian Science relegates the physical to the realm of mere appearance. For reflection some substance is necessary, and, as God is All, that substance must be God himself. Man is therefore reflection of God on God. So we have on the one hand Immortal Mind, Life, Truth, Love; on the other hand a pure reflection of these, upheld and sustained by God. Whence then the origin of mortal mind? Whence the falsities of mortal mind, to wit, sin, sickness, death?

To make apparent the enigma, let the sun, and that which holds its reflection, be representative of God; and let man be the light of the sun. If clouds darken the sun the rays are absorbed and lost. If impurities defile the glass, or the quicksilver, again they are absorbed

and lost. But Christian Science rightly teaches that no cloud can arise before God's all-seeing eye ; nor can impurity tarnish His substance on which man is reflected ; neither can His light, which is man, be less pure than Himself. Therefore is emphasized the query, Why and whence the beliefs of mortal mind ? Why does mortal mind imagine a material body and all infirmities of the flesh arisen between man and his Maker ? Mrs. Eddy ignores the question, and yet into this unbridgable chasm many monistic philosophies have fallen.

Our oracle says, "The origin of evil is the problem of the ages. If God created only the good whence comes the evil ? Christian Science replies ; Evil never did exist as an entity ; it is but a false belief." How simple the solution ! Why did it escape the great thinkers of the past ? To the student of philosophy the answer is obvious. Those thinkers would have rejected a solution which makes the origin of false belief the problem of the ages.

Mrs. Eddy has learned somewhat from the dilemma of those who find in the Bible texts both the pro and con of their cherished beliefs; therefore the two different accounts of Creation found in Genesis are, to her, a wordy warfare between Truth and error. So, in Isaiah, cunning error, simulating the authority of God, speaks through the prophet, "I form the light and create darkness : I make peace and create evil : I the Lord do all these things."

"Science and Health" avers that "animal magnetism, or hypnotism, is the specific term for error or mortal mind; this magnetism is either ignorant or malicious." In the next paragraph one reads, "In reality there is no mortal mind, and consequently no transference of mortal thought and will power." Presently the reader is told that "the author of this book has been unjustly persecuted and belied by wolves in sheep's clothing." That both she and Mr. Eddy suffered much from these evils there is ample evidence, and this notwithstanding her own dictum, "Evil is not power, its so-called despotism is but a phase of nothingness."

Regardless of logic, Mrs. Eddy defines mortal mind as "Nothing claiming to be something; error (nothing) creating other error; the belief in sickness, sin, death." It is indisputable that the act of claiming demands a claimer as much as the act of thought requires a thinker, even though his conclusions be wholly false. Creation likewise necessitates a creator though he create only delusions. Belief surely presupposes a believer, whatever he believes. "Nothing" can neither claim, create, nor believe; it is, in fact, devoid of real or seeming activity, but, because of the activities which Mrs. Eddy assigns to nothing, error and false belief, she proves them "something," and this something, however insignificant, disproves the allness of "Good."

Mrs. Eddy calls error the absence of Truth, but how can Truth be anywhere, or at any time, absent ; and how can error usurp or seem to usurp its province, if God (Truth) is All ? Mrs. Eddy also says, " Matter is Spirit's supposed opposite, the absence of Spirit ;" but how can Omnipresent Spirit have an opposite, or be absent from anything ?

Emerson says " The true doctrine of Omnipresence is, that God reappears with all His parts in every moss and cobweb." If " Truth, Life and Love fill immensity and are ever-present," why necessary their revelation through " Science," and to whom other than themselves can they be revealed ? In view of the teachings, is not belief in the existence of malicious animal magnetism, that dreaded viper of Christian Science, an utter absurdity ?

It is impossible that the Christian Scientist, who examines critically the fundamentals of his belief, should account for the real or imaginary existence of evil except through extraneous means, for instance, the beguiling of the serpent ; but such admission is suicidal as it contradicts his chief tenet, " God is All."

Dealing with post mortem states, Mrs. Eddy says, " In Christian Science there is never a retrograde step." Continuing she says, "Jesus restored Lazarus by the understanding that Lazarus had never died ; not by an admission that his body had died and then lived again." Mrs. Eddy holds of Lazarus that he slept the

sleep by men called death. According to her tenets, he had passed out of belief in a mortal body. Mrs. Eddy's claim that, by raising Lazarus, Jesus proved the unreality of death, does not obliterate the fact that he, the Founder of Christian Science, also restored vitality to a mortal body deemed by all Christian Scientists a mere delusion. Evidently this much in the act of Jesus was a retrograde step.

Swedenborg, always a logical reasoner, says, "It is the general idea that because what is finite is not capable of containing what is Infinite, therefore finite things cannot be the receptacle of the Infinite. That the Divine Infinite is in men appears from the Word where it is written, 'And God said, Let us make man in our image;' from whence it follows that a man is an organ recipient of God. The human mind, according as man prepares the way, is a receptacle of Divine influx; if the door be fully open, man becomes truly an image of God."

Though defining man to be reflection of the Divine, Mrs. Eddy adds that "the Divine is no more in him than man is in the mirror which reflects his image."

To say that God is All, and then to assert that He is not in man, is contradiction because the All must be in everything; one cannot imagine a container in which nothing is. Mrs. Eddy's definition of man necessarily denies to him any individuality and so destroys every vestige of his free will. He cannot look other-

where than Godward : he cannot think otherwise than of God, for his thought is God's thought, he being reflection of God. Because he is devoid of individuality, no "I am I" inheres in man. He must abnegate selfhood and think thus, I am God's reflection in which He is not. But this thought is illogical because it implies something other than God, to wit, a vacuum in which He is not. In a universe where God is All, He is both thinker and thought, both original and reflection ; therefore, a better definition of man would be, he is part of God : But even this definition is illogical because God is One and indivisible ; so we are driven to the conclusion that man is God. Such also is the outcome of Hindoo metaphysics wherein the Supreme Mind can and does focus Itself in the heart of every creature. Emerson tells us that " The value of the universe contrives to throw itself into every point."

" Reason and revelation declare that God is both noumena and phenomenon, the first and only Cause." From one who disavows and denounces Pantheism, this is a startling statement. In established usage the Noumenon is the Original, the Essence, the immutable Substance ; the phenomena are its impressions on the brain and the physical senses. Thus the idealist would define matter as the phenomenon of Spiritual Reality. Referring to the first and only Cause, the plural, noumena, is of course incorrect. Allowing to Mrs. Eddy a

special use of the word phenomenon, it can be defined as meaning the spiritual universe, the creation of Mind ; the total of God's thoughts from the least to the greatest. Therefore Reason and revelation declare that God is both the thinker and His thoughts. This identification of subject and object is a form of Pantheism.

"The theory that soul, spirit, intelligence, inhabits matter is taught by the schools. This theory is unscientific." Why so ? Instead of an outcast, may not matter be a crude, little-evolved manifestation of Spirit, one to be refined until it eventuates in perfection ? This view endows with divine purpose the past, present, and future of mundane existence.

Mrs. Eddy inquires, "What evidence of Soul have you within mortality ? What basis is there for the theory of indwelling Spirit except the claim of Mortal Mind ? " Because of these questions, the present writer would himself inquire, What evidence has "Science and Health" produced of Mrs. Eddy's opposite theory ? Although she has much to say concerning logic, what consistent argument has she put forth in support of her divinely inspired teaching ? Which is more reasonable, that mortal mind, a mere empty nothing, logically quiescent, endows an imaginary physical body and brain with their seeming activities, or, that unfolding soul is using its physical tenement to acquire that experience which this vast and teeming physical globe alone can furnish ?

III

Since the days of the exodus, orthodox believers have held that, on the top of Sinai, Jehovah delivered to Moses, first by word of mouth and then in writing, the ten commandments. Now if Christian Science is true, how could Jehovah say, "Thus saith the Lord," concerning that of which by the laws of His being He is inhibited from knowing? Did He not reveal to the child Samuel the sins and punishment of Eli's sons, and, afterward, to Samuel the man, the error and forthcoming dethronement of Saul? Did He not, through Nathan His prophet, make David the denouncer of his own crime? Did He not, through Elijah, rebuke the idolatries of His chosen people? Did not Micaiah prophesy face to face against Ahab because of his transgressions in the sight of the Lord? Did not Elisha foretell to Hagael the evil he, as king of Syria, would yet work upon the Jews? Did not Isaiah, obeying the Divine command, cry thus against a froward nation, "put away the evil of your doings from before mine eyes?" And Jeremiah, and Ezekiel, did not the Lord God put denunciation into their speech? And what of Hosea and Joel and Amos and Obadiah and Micah and all the rest? Did they not announce authoritatively the judgments of the Most High?

In contradistinction to these mighty voices of old, we have the dictum of Mrs. Eddy, "God is ignorant of the existence of both mortal mind and its claim." Many will deny the Divine inspiration of the Hebrew Prophets, and yet, such is the inconsistency of human nature, some of these doubters will without cavil accept Mrs. Eddy as the great light-bringer to this present age.

The history of man is the record of his rise from densest ignorance to that which, if not an adequate comprehension of Truth, is at least a praiseworthy approach to it. A little clear thinking will show that prehistoric man, the primal savage, sunken in the lowest deep of ignorance, could never have risen if error were wholly separated from Truth. If Christian Science tenets may be trusted, God cannot descend from Truth to uplift such as he. But the fact is patent that somehow man's semi-animal ancestor, in other words "error begetting other error," did eventually produce the philosopher and the sage.

A little more clear thinking will show that all truth is relative, because of which the possibility of man's unfolding appears. God in His universe is the Omnipotent and Omnipresent Author of the Archetypal, the Real of things. God, as First and Final Cause, is the Source of thought and so of all thinking whatsoever. Therefore all belief, however perverted, is sourced in God and His realities. It

is not God's plan to compel thought toward Himself, and yet, no thought independent of Him, can stir a fibre of man's brain, no, not even the thought which denies God. But then, no thought can wholly deny God and so divorce itself absolutely from the Source of thought. No creature can invent a foundationless lie. At its worst, a lie is Truth distorted, misinterpreted, or seen as through a glass darkly.

While God is the Source of all perception, no two beings perceive Him alike ; moreover, the ability to know Him in His fullness is a gradual process, for such is His Will. To the savage his fetich stands for truth ; it is a truth than which he can lift his eyes no higher. He who in sincerity bows down to wood and stone, prepares his heart for a better truth. He who sacrifices to his tribal god, striving to do his just will, shall receive a truth-seeker's reward ; no longer claiming an eye for an eye, or a tooth for a tooth, he shall come under the law of love, the full understanding of which is knowledge of the very essence of Being. Where then does error end and truth begin ? The answer is that there is no apprehensible line of demarkation. If it were possible to ask of beings more evolved than man, what is Truth ? they would no doubt reply, "That toward which we strive."

Holding that to God no dualism is in the essential nature of things, Mrs. Eddy limits His

knowledge to the "Real," so denying to Him knowledge of the attitude of mortal mind toward those errors which hold it in servile bondage. If illusion have no lesson for man, surely our pilgrimage here is meaningless, a waste of time and energy abhorrent to the Divine Economy. Man's rounded, completed knowledge must include that of Being and non-being; the Real, and what results from misconception of the Real.

Thus only is man, the warrior, invincible in every part; no heel of Achilles shall prove his bane. Having completed its mental and moral evolution, having fought its way upward; having won the Real, humanity will there forever hold against all attack, the fastness of Wisdom. A wiser than God it becomes if God know not the nature of unreality.

Should we soar to the broadest view of the human problem, we would perceive that, in the Divine Economy, sin itself is made minister to the ends of Wisdom. Sin is deadly and disintegrating, the antithesis of all to be attained. "The soul that sinneth — remaineth in sin — it shall die." Therefore must the inexperienced soul, even by the harshest means, be turned from sin.

A characterless uniter of boundless but latent possibilities; a dweller in God, and upheld by God, the soul of man, free because individual, unfree because dependent upon God, begins its pilgrimage to perfection. Ignorant, it must at

all hazards, even to the eating of the fruit of the tree, attain unto knowledge, and, finally, unto wisdom. Negatively good, it must, at all hazards, attain unto positive good and that Divine Compassion for the erring which is the crown of the Christ Spirit. Healthful and deathless, not yet having transgressed, it must, even by expulsion from Paradise; it must, even though the gates of mortal pain and death, attain that Eden of health and deathlessness from which, because a knower of the results of violated law, it shall never again be driven forth.

We read in Holy Writ, "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore, the Lord God sent him forth from the garden of Eden to till the ground."

Although Adam, having eaten, knew both good and evil, the apple was yet sweet, evil not having turned to bitterness in his mouth. Taking of the tree of life, he would become immortal in evil: so he was shut out to learn the lesson of suffering.

Had primal man been endowed with faculty of right seeing and right choice, there had been no apparent fall. Realizing that man retains of the Divine bounty nothing he has not conquered for himself, Swedenborg gave to his angels mortal experience, all were once men.

No less a thinker than Carlyle remarks that "Christianity was founded on poverty, on sorrow, contradiction, crucifixion, every species of worldly distress and degradation. We may say that he who has not known those things, and learned from them their priceless lesson, has missed a good opportunity of schooling."

Keener of sight than those sentimentalists who see but the moment, Friedrich Nietzsche truly says, "The discipline of suffering, of great suffering — know ye not that it is only this discipline that has produced all the evolution of humanity hitherto? The tension of soul in misfortune which communicates to it its energy, its inventiveness and bravery in undergoing, enduring, interpreting, and exploiting misfortune; has it not been bestowed through suffering, through the discipline of great suffering?"

Denying the purpose and reality of every evil afflicting the world, Christian Science cannot sorrow over Jerusalem and weep at the grave of Lazarus because sorrow is delusion and joy alone is real. Such attitude of sympathy is affirmation of error. He who sorrows over Jerusalem, confirms conditions which bring about its fall. He who weeps at the tomb, asserts the triumph of the grave.

According to "Science," sympathetic sorrow or weeping is but a high phase of mortal mind. That Jesus sorrowed or wept at the delusion of those who sorrowed or wept, proved him not

yet devoid of error. And yet, in Luke's Gospel, the Master's own words read thus, "it behooved Christ to suffer," and again, "Ought not Christ to have suffered these things, and to enter into His Glory?" According to Christian Science, Christ cannot suffer nor sorrow, neither can He weep. That Jesus did all this was of Mary the mortal mother of the mortal man. It was of an uneliminated error betraying him into the weakness of tears. Is not giving of other than spiritual food to the starving beggar a concession to his error of belief? Still the Christian Scientist must give, for, otherwise, the beggar would die. Did not the dispenser of the bread of life accentuated, by the miracle of the loaves and fishes, the notion of physical hunger?

If sorrow and suffering are unreal, what can be said of the sublime closing acts in the life of the man of sorrows? Were not Gethsemane and Calvary all that sacred history records of them? That cup of bitterness which in a mortal moment the Master would have pass from him; was one drop thereof less bitter because he knew the secret laws of being? Did he at the crisis refuse to drain that unmerited cup? No! An unresisting prisoner before Pilate, he submitted to gross indignity and unjust condemnation; but, having raised the dead, he could as easily have stricken down the living and walked forth to freedom. Mrs. Eddy cannot escape the logic of the situation; in sorrow and suffering there

is a reality and use strangely overlooked by her strange philosophy.

Mrs. Eddy says, "According to Divine Law, sin and suffering are not cancelled by repentance or pardon." "Every effect and amplification of wrong will revert to the wrong doer until he pays his full debt to Divine Law." This is, indeed, a wide departure from her early orthodoxy. But has she no balm more effective than repentance or pardon? Certainly. "Destroy the thought of sin, sickness, death, and you destroy their existence." That is to say, fully accept Mrs. Eddy's demonstration of Truth and you have paid in total the debt to Divine Law. Morally and physically, you are every whit whole although others, less-enlightened, must continue to suffer from your wrong doing. Evidently, the cardinal sin is ignorance of Truth as announced by the discoverer of Divine Science. Evidently, that discoverer has gone farther in unreason than the doctrine she so long ago repudiated as a thing against reason.

IV

Mrs. Eddy admits of the Master that "he left no definite rule for demonstrating his Principle of healing. This remained to be discovered through Christian Science." Acceptance or rejection of the second statement will depend upon individual estimate of her mission.

Mrs. Eddy assures the disciple that "The medicine of Science is Divine Mind." In her

method this is deemed effective because the only mind. Inasmuch as she fails to prove the allness of Divine Mind, the critic has cause to hold her silent treatment of disease to be a form of human will power, that which she calls "the prayer of the unrighteous." She says, "Remember that the unexpressed belief oftentimes effects a sensitive patient more strongly than expressed thought." "The Esquimaux restore health by incantations (a form of hypnotism) as consciously as do civilized practitioners by their more studied methods." "A thorough perusal of the author's publications heals sickness." What, we would ask, is this last but self-hypnotism?

In many instances, both Jesus and his disciples accompanied healing with the laying on of hands. Naturally enough, and as many can testify, in the early days of Christian Science, such procedure was recommended to the student and practiced by Mrs. Eddy herself. However, after the apostasy of Kennedy and Spofford, it seemed wise to separate the sheep from the goats; so, as a means of distinguishing the black from the white, all students henceforth were taught that to touch the patient during treatment is nothing less than the mal-practice of the hypnotist. It is well known that an expert in Suggestive Therapeutics need not manipulate or touch his patient, make passes, or throw him into the mesmeric sleep. Healing, the "fruitage" of Christian

Science, shrink to this small kernel, a novel form of mental suggestion.

By calling this life a dream, Mrs. Eddy but emphasizes the teaching of idealism from before the days of Plato. That the physical senses in every way cheat man is the verdict of the entire idealistic succession. Why and how and where this prevailing delusion, this universal hypnotism, originated is an inquiry quite apart from our present purpose. Suffice it that the all-controlling dream proves every creature susceptible to suggestion in some sort. The concensus of human opinion, having all the rigidity of a fixed fact, must be combatted single-handed by the operator.

Suggestion is that ancient giant whose mighty shoulders have long upborne the world; a giant who, if only free, could overturn the world and send it spinning down the abyss.

For the savage, the din of drums and the practice of fantastic rites are needed to affright and expel the devils that delight in tormenting him. For the civilized man, such crude suggestion, such palpable absurdity, is null and void. Milder means alone reach his case. For the Christian Scientist, earnest meditation or dissertation on the one Mind, and the universality of Good, and the consequent non-being of every evil, have proved a remarkably successful cure-all. To dignify this last procedure by any name other than "The Eddy method" is unwarranted and misleading.

Examining the 1881 edition of "Science and Health," we find enjoined in the chapter entitled "Healing the Sick," many precautions and observances which any exponent of Suggestive Therapeutics would recognize as both necessary and valuable. Much, throughout the book, must convince the critical that, having practiced and taught suggestion, and having surrounded herself with an atmosphere of suggestion, Mrs. Eddy is reaping her reward in an abnormal and even hysterical sensitiveness to counter suggestion. Such absurd and frenzied imaginings as abound in the chapter on Demonology can proceed from no other source.

Although she condemns every method of cure not her own, the present writer holds that a subtle danger lurks in Mrs. Eddy's manner of healing. To prove this, let us first examine the operation of reward and punishment in those mental and material states of consciousness known in Christian Science nomenclature as the world of mortal mind.

Assigning whatever attributes to the Highest, we, descending, encounter their opposites, distorted reflections of the Highest. The invariable effect of any violation of Eternal Law is proportionate reaction hurling the perception of the offender into a distorted idea of Reality. If to the Highest we attribute health, then every violator of the laws of health is by reaction plunged into the delusion of disease.

That this is so is not of mortal mind, as the Christian Scientist asserts, but of God through mortal mind, and for the final vindication of Law. When one hurls himself against the impregnable wall of Divine Law, rebound is inevitable, but the punishment is mental because material consciousness is reducible to mental consciousness. Mrs. Eddy says, "I have discerned disease in the human mind many weeks before the so-called disease made its appearance in the body."

The Christian Science healer has discovered disease to be mental delusion ; hence its denial is a suggestion arousing mortal mind to combat and force back the delusion, and the result is in appearance, but not in reality, a cure accomplished. To assert that here "there is no transfer of mental pictures from one mortal mind to another because there is but one Mind" is a mischievous fallacy.

Because of his vast spiritual insight, Jesus, in healing, never opposed the retributive law ; nevertheless, the fact cannot be ignored that he not only delegated his unique power to the twelve, but, afterward, to the seventy sent forth in his name. The Theosophists, who claim deep knowledge in spiritual things, hold that at the birth of a world-teacher, the wise ones directly or indirectly associated with him in the past, are reborn into the immediate, and the next circle of his environment. Such were they who went forth from Jesus, each endowed

in proportion to his own understanding of the law of Divine Justice. These healers therefore released from the bonds of pain such, and such only, as the good Law allowed. After the passing of Jesus, the guardians of humanity gradually hid the secret of Divine healing from men less and less wise in its use. However, this is an explanation too occult for more than limited acceptance.

That the real cause of disease is neither in physical body nor yet in the mind, is the teaching of Swedenborg. To him the heavens are the Grand Man corresponding to the internal structure and outward shape of the human body. From the Lord, through the angelic societies constituting the Grand Man, flow mental and physical health to humanity. From the hells, which are the malformed, diseased correspondent of the Grand Man, and from the satans and devils who have chosen the hells, arises disease of body and mind. Normal body and mind favor the heavenly influx ; abnormal body and mind close the channels from above and open the flood gates from below. Thus Jesus on the cross felt the influx of the hells.

Material medicine, but, better still, the banishing of fear and all evil emotions, and, in place, the arousing of their opposites, restore normal conditions of body, while surgery, by resetting the break or dislocation, also favors renewal of interrupted health from the Lord.

The body of the well-doer often suffers because of evil heredity; but if his ancestors, or rather if all men before him, had lived the life of good, his interiors, like those of angels, would always be open into heaven. Knowing nothing of disease, man, in extreme age, would pass into a body such as angels have.

"Swedenborg shows that the brain coverings are composed of threefold cells; the first of these should pour their fluids into the less fine, they in turn should empty into the relatively coarse. Heredity has closed the two fine sets of cells, and the coarse is filled with impurity. Swedenborg teaches that these finer cells may be opened by regeneration, and so discharge their cleansing fluids until the impurities of the brain and nervous system are purged away."

The office of the true mental healer, like that of the Lord at his first coming, is to restore brain and bodily conditions necessary to Divine influx, and so to cast out the devils drawn into conjunction with the morally and physically diseased.

In accord with his doctrine of "discreet degrees," Swedenborg establishes hard and fast bounds between natural and spiritual law. Therefore, if of good physical heredity, and if a conformer to natural law, the sinner may be physically immune, whereas the saint, if physically less fortunately circumstanced, may always be ill in body. Such conclusions, with which a surface view of life agrees, have led

men into agnosticism and downright atheism ; and no wonder, for modern ideas of what constitutes human justice require that at least of a Divine Ruler whose law is perfect Justice. Evidently the Swedish seer has not fathomed the cause of physical disease ; therefore we may distrust his sounding of the mental laws which underlie Divine healing.

In the esoteric schools of the East it is taught that full submission of human will to Divine Will favors unimpeded consummation of Divine Justice toward the individual ; and, because of this, the life of the saint may be filled with sorrow and suffering. Thus is made clear that dark saying, " Whom the Lord loveth he chasteneth." That one holds this view of disease and suffering is no reason for morbidity. The medicine of cheerfulness and hope is always consistent since the Law may at any time be satisfied. On the other hand, to chafe under discipline is to augment the necessity of discipline.

In physical disease the mind, conforming to spiritual Law, has thrown an internal discord to the surface, and, until the Higher Law is satisfied, the mind should persistently hold it there ; but now some meddlesome Scientist restores outer harmony by paralyzing the physical disease, as such, and pushing it, latent and in no wise healed, back into its mental source.

Would the mental practitioner heal ? Would

he say, "Thy sins are forgiven thee; Arise, take up thy bed, and go unto thine house"? Then let him first explore the labyrinthian hiding places of memory back there in the dim past; let him then drag forth and destroy, if he can, the seemingly forgotten causes of physical and mental pain; those which the soul, dimly-conscious of its own highest good, remembers as, with what fortitude it can muster, it undergoes the fiery purification of suffering.

Mrs. Eddy's contention that materia medica and hygiene are effective against disease solely because mortal belief has made them so, is contradicted by certain palpable facts; to illustrate: Time out of mind the treatment of pulmonary troubles, and all diseases of the respiratory tract, has been along certain lines. Despite the incredulity of the medical fraternity at large, and the strenuous opposition of both the patient and his friends, a diametrically opposite method has by its extraordinary success well-nigh vindicated itself. On the other hand, because of prevailing unbelief, Mrs. Eddy advises her healers to leave the mending of bones to the ordinary surgeon.

The more is studied the problem of sin and consequent suffering, the more is it evident that the world is yet facing a mystery, that of Divine healing, which, with the mystery of tongues and their interpretation — according to Eddyism, the statement and understanding of Divine

Science — has, since the first centuries, eluded the Christian Church.

On the other hand, the balderdash in "Science and Health," to the effect that, because of their faith in materia medica, "Doctors are filling the world with disease," is beneath the contempt of a body of men that, especially during the last few decades, has achieved a record both in the cure of ordinary disease and in the stamping out of epidemics. That record challenges the examination of the sceptical and compels the admiration of the unprejudiced. The long record of the medical profession is one of conscientious duty, painstaking investigation and priceless discovery in the domain of real, ameliorating Science. It is a record to which the hospital, the sanitorium and the private home are daily testifying.

V

Theosophists point the finger of reproach and scorn at the Christian Science healer's custom of requiring a fee of all able to pay. To the impartial onlooker it must be evident that no argument of the Sophist can place Divine healing and instruction therein on a commercial basis. If Mrs. Eddy believes that God authorized her fixing a price on these, then she is misled of Error, that cunning, truth-counterfeiting devil; that Eve-beguiling serpent whose heel she, the new Eve, the enlightened spiritual mother, thinks to bruise.

Those of old who were entitled to the gift of Divine healing, those in fact whom Jesus called, were by him admonished concerning the hard and well-nigh impossible conditions to which they must conform. "Freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses; nor script for your journey, neither two coats, neither shoes nor yet staves; for the workman is worthy of his meat. Behold I send you forth as sheep in the midst of wolves; and ye shall be brought before governors and kings for my sake."

Is it possible that Mrs. Eddy and her healers realize the stupendous nature of their claim to be instruments and revelators of Divine Mind? Evidently not, for otherwise they would have purged themselves of every semblance of greed. Like St. Francis and his followers, they would have been impelled to the vow of life-long poverty. The argument that a fee be required of patients lest ingratitude be fostered in them, is a miserable sophistry, a contention unwarranted by anything that can be read into the Master's words.

Does such sacrifice as the vow of life-long poverty seem to Mrs. Eddy, and her healers, an absurdly literal following of the old in these widely-different times? Have the hearts of mortals so hardened that to-day the Divine healer of human ills must demand his meat or starve? Common sense spurns the insinuation, but hints that the material world and its good

things are too much with these discoverers and promulgators of other world conditions and requirements. The fact that Christian Science practitioners are densely ignorant of what constitutes trustworthiness, proves that the sacred trust of Divine healing, and instruction in Divine healing, was never committed to their keeping.

That profound thinker, Immanuel Kant, calls duty, "the sublime and mighty that embraces nothing charming or insinuating." The "Categorical Imperative" of the Kantian philosophy compels duty in those who attain to understanding of duty. He who is truly dutiful is so from motives other than fear, or desire of gain. These motives have ever swayed the ordinary religionist, but Kant calls us to a height where the conception of duty for its own sake is the inward voice of God as the supreme Law-Giver.

Every copy of "Science and Health" has impressed on its cover the Scriptual injunction, "Heal the sick; raise the dead; cleanse the lepers; cast out devils." In the preface to the edition of 1881, the reader is informed that "The author takes no patients, but takes students in the treatment of disease through Mind. Her tuition per pupil is $300.00." Extra lessons were later added to the course, and the tuition was advanced to $800.00. After Mrs. Eddy had acquired a competence through teaching and the sale of her book, her prefaces informed the public that "the author takes no patients, and declines medical consultation."

The sophistical reason for Mrs. Eddy's exemption from the imperative call to entire duty probably is that her time and energies must be given to matters of greater moment. Such elastic conscience in the presence of the sublime and mighty law of duty, was never in Jesus. His brief years of ministry were crowded with cares and duties, important among which was the task of instructing his immediate followers. Although he was surrounded by sickness and death, never did such heartless words as "I am otherwise busy," come from the lips of the Master.

Beside the bed of mortal pain the Divine healer strives to picture in himself, and his patient, the perfect, God-manifesting man. Failing to cure, or even to help, he feels that his inability to demonstrate Divine Science is due to some error of mortal mind blurring in himself the pure reflection of Truth. "Alas!" he cries, "I have not lived the life!" Nor has he, for none is perfect save God alone. And yet, O the irony of it! his most subtle error was implanted and nurtured by his infallible teacher. That error is the expectation of silver and gold, clean in themselves, but defiling, O how defiling! in an exchange as of one commodity for another. Elisha claimed no fee of Naaman, and though pressed he even refused a gift. Peter laid a curse on one who thought that the gift of God could be purchased with money. "Thy money perish with thee." "Thou hast

neither part nor lot in this matter, for thy heart is not right in the sight of God."

The Pastor Emeritus of "The first Church of Christ Scientist, Boston," says, "As in Jesus' time, so to-day, tyranny and pride need to be whipped out of the temple and humility and Divine Science welcomed in." It is recorded of Jesus that in his purification of God's house he overthrew the tables of the money changers. Therefore O humble Scientist ; know you this ! Therefore O unworldly one ; consider well ! If Jesus should come to your costliest temple, even your sacred Mother Church, he would straightway scourge from it that spirit of thrift which urges the healer to realize well on his money investment, and so make Christian Science pay.

Mrs. Eddy says "The physical affirmation of disease should always be met with the mental negation." In the Eddy method of healing, and in all methods which heal by negation, the danger is a vital one because these methods are denial of God's law of reaction by which alone the harmony of the universe is maintained. These methods would thwart the means whereby, in the providence of the All Wise, mankind will attain to everlasting health. Nevertheless, the Law is not thwarted. Reformation does not of itself cancel the penalty of crime for, never, until the penalty is fully paid, is justice satisfied and disease destroyable ; then, by permission of the Law, it ceases of itself, or, for

some purpose of God, who works ever with manifold object, for instance the inculcation of active human sympathy, the ministrations of man become necessary to recovery. Furthermore, that mortals may realize their mutual dependence, even the strongest are at times brought by sickness to seek relief of others.

The regular practitioner can testify that often after long illness, the patient's habit of thinking himself sick continues into the period of convalescence. In such instance the stimulus of mental suggestion is indeed a benefit. But to check the mid-course of retributive Law by calling it a lie, is to incur an added penalty. Man is eternal, and, even should disease be forced back for the term of mortal life, three score and ten years are but an infinitesimal curve in the mighty orbit of his being. The case is, in result, like that of the hardened sinner whose unbelief in retribution holds it at bay until its gathered power suddenly overwhelms him.

VI

The tenets of Christian Science had origin in an inadequate philosophy of life. Perceiving God to be the fount of Life, Wisdom, Love, Bliss, and all else beatific, and knowing also that sin, misery, and death are on every side, Mrs. Eddy deemed their reality incompatible with God's overruling. To make Him consistent King she circumscribes His knowledge.

She holds Him ignorant of human conditions, arguing that if aware He would not permit.

Defining God to be Love and Wisdom, let us attempt the largest view of these, a view devoid of sentimentality.

The purest human love has a taint of partiality. Far above the sublimated selfishness of the mother's heart towers Divine Love. All-wise, it knows not partiality because overgift to one is robbery of all others. Necessarily it is Love-Wisdom ; it is rigid Justice ruling the world.

Grasping this idea, one is not misled by appearances, but is convinced that somehow Justice is dispensed when seemingly most travestied ; and that even unjust men are, without excusing, its instruments. Innumerable judgments of Justice, in their execution, appear not to the eye, nor will they ever to any human eye, for who can read the book of human life and so unriddle man's hidden doings since the beginning of mortal mind in the æons of the past ? Who can read the balancing of action with reaction accomplished and now being accomplished ? Could we unravel those finer than spider films of cause and effect which girdle and cover the globe, we should see Love, as remedial Justice, triumphant still, and the world, despite every hindrance, steadily attaining ; daily nearer that "One far-off divine event to which the whole creation moves." Then, as Mrs. Eddy declares, every object in

the material world will be resolved into spiritual ideas.

"If disease can attack and control the body without the consent of mortals, sin can do the same for both are errors." This reasoning is wrong because the author's theory inhibits her seeing that physical suffering is one of the judgments of Justice which appears not always on the surface of life. On the other hand, it is universally agreed that sin has no control over the unconsenting.

Mrs. Eddy says, "Mind is not subject to growth or change." In the same connection she asserts that, after the destruction of mortal mind, the real man, the thought of God, "is forever unfolding the endless beatitudes of Being" because "Infinite progression is concrete Being." Here, as often elsewhere, the author fails to grasp the import of her own statements. Progress and unfolding should not be predicated of Infinite Thought. Unlike limited mortal thought, it reasons not from cause to effect; neither does it unfold, for at once it encompasses its object. To the child the alphabet is but a succession of letters. These to the adult mean the printed page. To the poet they signify the setting forth of his fancy; to the philosopher the amplification of his abstruse theory; to the scholar the compilation of human knowledge. If in Christian Science man were but God's creature, then Divine Wisdom would seem to unfold as he

grows toward it, but, as God's thought, he is at once and forever, perfect and changeless.

Our would-be teacher says, "What an abuse of natural beauty to say that a rose, the smile of God, can produce suffering!" Apparently she forgets that "its beauty and fragrance which should uplift the thought, and dissuade any sense of fear and fever;" would not be apprehensible to mortal mind if not as much its creation as is the human physical body; that which painters and sculptors pronounce the acme of earthly beauty.

Mrs. Eddy writes, "To label earthly beauty nothing, is ignorantly to caricature God's creation. In our immature sense of spiritual things let us say of the beauties of the sensuous world, I love your promise; and shall know, sometime, the spiritual reality and substance of form, light, and color of what I now through you discern dimly." The above is an acceptable statement of the present writer's view; but this statement is not founded on the fundamentals of Christian Science, a structure standing for the absolute unlikeness of spiritual and mortal mind. Surely those promises of Spiritual Reality, the beauties of the sensuous world, are perceived not only by those who are high-minded, but also — though less vividly because less significant to them — by the morally depraved who, sunk in the falsity of mortal mind, should not see them at all. Mrs. Eddy's statement, turning against her, argues for the

present writer's claim that mortal mind and Spiritual Mind differ in degree rather than kind.

Mrs. Eddy says, "God, without the image or likeness of Himself would be a nonentity, a Mind unexpressed. God would be without a proof of His own nature. Spiritual man is the idea of God."

Mind being the Esse of God, it is evident that Mind unexpressed, an unthinking God, is a nonentity; but, after thinking from eternity, God is All; His thought has created nothing new on which to think. Spiritual man, "the idea of God," is consequently God's thought concerning Himself. We have shown that if God is All, He is both Thinker and Thought; so God is without proof of His own nature. Mrs. Eddy says that God is Love, but as God is All, His Love must be self-love, the very apotheosis of selfishness, that against which every true teacher has declared.

Mrs. Eddy says, "in reproduction the order of genus and species is preserved throughout the entire round of nature. This points to the spiritual truth and Science of being. Error relies upon a reversal of this order, asserts that Spirit produces matter; that good is the origin of evil." With tiresome reiteration the author of "Science and Health" would emphasize the utter falsity of mortal mind, yet, with her accustomed inconsistency, she here employs those creations of mortal mind, the genus and species of material nature, to illustrate the Divine order

of spiritual creation for which, according to her teaching, these have been substituted. If mortal mind were wholly destitute of Truth, it would have wrought confusion in the material world by producing a mineral from a vegetable, or even a man from a brute. Truth and utter falsity never move parallel, but rather in opposite ways. In fact Mrs. Eddy's argument tends to prove the material the veil of the Spiritual.

The wise Emerson, our Yankee transcendental philosopher, withal the hard-headed product of his rock-based, granite-hilled New England, following his own advice hitched his waggon to a star. But then he knew the nature of stars, and, though to him, "everything is made of one hidden stuff" yet the material star so appeared for an adequate purpose. Surely yonder self-luminous orbs had established their heliocentric motions, and the harmonious laws governing therein, æons before this earth was whirled from its molten source. The obedient, well-guided planets; what of them? What mystery of life, not wholly unlike our own, has recent discovery made probable? And yet by the Christian Scientist, the Astronomic Universe, in toto and in parte, is held to be "nothing;" in other words it is Truth's cunning counterfeit; it is the conjuring of blind untruth; it is the vast and intricate mechanism constructed by error from the fabric of its own unenlightened dream.

Every man knows of his neighbour, as of him-

self, his subjection to physical conditions not yet surmounted by the race. The telescope reveals that probably our Martian neighbours struggle to maintain physical life amidst the hard conditions imposed by their dying world. This much tends to prove the error of mortal mind not limited to this benighted sphere. Also it would indicate that, wherever in the spacial deep a sun has warmed his worlds to teeming physical life, there, as here, error and Truth are bound in that mysterious dualism which Christian Science thinks to disprove. From all this we may conclude that when Truth has dissipated that phase of mortal mind which created our physical planet, she has conquered but a minute fraction of the material universe.

VII

Though to the founder and followers of Eddyism, it towers an imposing and comprehensive system, it does not so appear to the present writer. He ventures that if this pseudo philosophy were formulated compactly, its padded bulk would shrink to that of one of Emerson's longer essays. Resting on those fundamentals, the allness of Divine Mind, and the nothingness of matter, Eddyism cannot consistently embrace a vast and minutely elaborated cosmogony as does its rival, "Modern Theosophy" as promulgated by Madam H. P. Blavatsky. Eddyism, though confined to its chosen sphere, attempts therein no such reve-

lations as abound in the writings of Swedenborg and the now well-nigh forgotten "Poughkeepsie Seer," Andrew Jackson Davis. The illumination of Mrs. Eddy resulted in the metaphysics of "Mind," the beginning, middle and end of her message. That she ignores the material is a serious short-coming as will presently appear.

Plato held that the phenomenal world of show, the world of flux that opposes the reality of Divine Substance, originated in man's lack of spiritual sight wherefore resulted what Leibnitz calls the distortion of the Image, that which Plato named the Archetype; the Divine Idea of the world existing in the thought of the Supreme Architect. Thus the Trinity of Beauty, Truth, Good, was by man degraded into its opposite; and yet to the Divine Knower the Archetype remained unchanged. Thus understood, Noumenon and phenomenon are one, and nature's vast complexity, that web which physical science hopes yet to unravel, that intelligent though far from All Wise total of physical laws, originated otherwhere than in the vacuous "Nothing" of Christian Science.

Because an idealist, the present writer acknowledges that every wonder unearthed in the geological strata of the globe, may have existed in human thought. Moreover, he admits that every yet undiscovered material law, however marvelous, was formulated by less than Divine Ideation. Nevertheless, he

argues that the very marvel of that law proves it sourced in high intelligence. The writer would reiterate that whatever is devoid of Truth rises not above chaos. Therefore the sequence of physical law, however material, proves an intelligence derived from a higher.

Applying our argument we find, for example, that because the physical law limiting the term of physical life has ever, without miscarriage, been executed on all flesh; therefore that intelligent law must have originated in some imperative law known unto Him who from the beginning saw the culmination of Divine Purpose.

The physicists are now proclaiming as probable that matter is a manifestation of electrical energy; that, in the material atoms, the revolving electrons make rigid and apprehensible, as suns and planets, the subtle ether of space. To illustrate: sufficient momentum in a column of water renders it rigid as iron; a swiftly whirling disk of soft metal cuts the hardest plate steel. If, for some reason, the electrons should change their rate of rotation, the density of matter would be correspondingly effected, and, should these become inert, then matter would disappear in its substratum of supersensible ether.

As to the origin of the energy exhibited by the electrons, an energy absolutely inconceivable in its aggregate, the Christian Scientist would call it mortal mind; the Idealist calling

it mind would hold this mind to be at least intelligent, and probably far more endowed than any manifested by the inhabitants of our planet. To disintergrate and dissipate matter requires something more than mere denial. A profound knowledge of the mysterious law governing the motion of the electrons is necessary.

Mrs. Eddy holds that the body should be kept pure by mind rather than by washing, and so the daily ablutions of the infant are unnecessary. She inquires, "Is civilization only a higher form of idolatry, that man should bow down to a flesh-brush, to flannels, to baths, diet, exercise, and air?" If her philosophy is indeed true, then utter neglect of what civilization deems indispensable hygiene may benefit the "Scientist," but if, as here contended, this philosophy rests on falsity, what then? Why, a sinking to the condition of the cave-dweller, the simple life with a vengeance. Let us hope that a saving sense of the ridiculous will deter the "Scientist" from demonstrating that filth and godliness are in any way related.

"Science and Health" teaches "that generation rests on no sexual basis." The meaning is that if mortal belief had not made necessary the male, then conception would occur from the fecundation of thought alone. It is absurd to contend that the error of procreation causes the pure, wise and sexless man to fall into the dream of prenatal condition and physical birth,

for "man is as perfect as the Mind which formed him."

Because the Christian Scientist denies that the heavenly man could so fall, the question arises, What dreamer did fall into mortal mind and its dream? Evidently a denial of all relation between the earthly and the heavenly man is the dooming of that earthly man. If a self-existing error, he cannot emerge from matter into spirit because in that case no bridge exists between these two. For the earthly man the most materialistic philosophy results in no more complete extinction.

Inasmuch as Christian Science teaches that the real man is wholly outside and independent of the physical body, therefore of the carnal man it is evident that his faculties and members do but the bidding of mortal mind within. Lofty thoughts and noble deeds proceed necessarily from the exterior, real man who only seems to act through the physical which, from the viewpoint of "Truth," is fading into the nothingness from which it sprung.

By the elaborators of the Vedanta Philosophy, and also by the great sages of India, it was deemed consistent with Divine Wisdom to uplift rather than destroy the mortal man. In Hindoo Philosophy, the bodily appetites and passions are physical manifestations of eternal forces. That which would debase the mortal is the soiled insignia of its worth. Although the eternal energies in man can be brutalized,

assuredly they are transmutable into every beatific virtue ; and for this end alone they exist. Man is the young Hercules of divine paternity, but born of Alcmene, or Mary, or Mâyâ, — born of illusion the earth-mother. Trials many and sore must test his every fibre ere he as conqueror can fill his place where sit the immortal ones.

Back in the fifth century, Nestorius was humbled from his bishopric and banished to the Libyan desert because forsooth he taught that while Christ is unborn and eternal, Jesus was but mortal. Christian Science has revived and in this twentieth century is teaching that ancient theory.

Mrs. Eddy says, "There never was, is not now, and never can be but one Jesus of Nazareth." Mrs. Eddy's explanation of the Immaculate Birth is a bit of transcendentalism worthy of the pen of Madam Blavatsky. In the unity of Immortal Mind, the Father-Mother God, dwells from eternity the Christ Principle, Truth, Life, Love. In a moment of exaltation, Mary, rising above all error of mortal mind, conceived the Christ as a pure idea to which her purest mortal love, that of the mother for her babe, gave the form of the infant Jesus within the womb. Therefore Jesus, The Christ, is both human and divine.

In this teaching of Christian Science, the old belief is reversed. Christ descended not to Mary, but Mary, ascending to Christ, brought

Jesus to earth and Christ into relation with the flesh. As an explanation — not necessarily a solution — of a mystery of Orthodox Christianity, this theory is ingenious as any devisable; but, in a world of one God and many Marys, the question might be asked, Why can there never be but one Jesus of Nazareth? Let us discover the Christian Science answer.

It was woman, because of her greater spirituality, that, in the person of Mary, rose to the conception of Life, Truth, Love. Again it was woman, a later Mary, that attained to the perfect vision, the which she gave to the world, not as in any wise the fruit of her body, but as the fruit of her enlightened mind because Jesus, having passed the gates of mortal birth and death, destroyed forever the error of his mortal body. This then, is the second coming by Christ himself foretold; the incorporal presence of Christ Jesus who judges sin, and, by means of the Word, the Holy Ghost, Divine Science, condemns it to the abyss of nothingness.

The above, though not formulated in "Science and Health," is there between the lines, and gives the true status of "Mother Mary" with the enlightened of her cult.

A century and a half before the discovery of Divine Science, the seer Emanuel Swedenborg proclaimed the second coming as the Word of which John writes, "In the beginning was the Word, and the Word was with God, and the Word was God." Swedenborg interpreted

the Word to mean Divine Truth as found in the teachings of "The New Church." He says, "It is evident that the Lord will now appear in the Word. The reason he will not appear in person is, because since his ascension he is in his glorified humanity, and so cannot appear to any man unless the eyes of his spirit be first opened."

In all history, only two women attained unto an idea of the Christ Principle, but, by a supreme effort of highest mortal mind, the first of these carnalized that principle to a child within her womb. The logical result of this is an esoteric teaching, one of the beautiful truths of which Christian Science has many. By a supreme effort of mortal mind it is possible for women to subvert the universal belief in the obtaining method of human generation, and so counterfeit and carnalize the heavenly man to a mortal embryo. This leads into another beautiful truth prudently kept in the background. It is this. Of malicious animal magnetism,—m. a. m. to those who dare not speak the name in full — it is possible that, wielded by an adept in the black art, it can throw upon some susceptible victim the condition of pregnancy so that the unconsenting mother will bear a demon in human form.

To discover the effect of perverted beliefs on those who hold them, need we turn to darkest Africa and the degraded dupes of her witch doctors? Need we turn to that damnable her-

itage of Hayti, Voodooism and its grovelling slaves? No indeed, because, for abject imbecile fear, we need but turn to Mr. Eddy continually beset on every side by malign influences, and whose death, it was claimed, was due to arsenic mentally administered. We need but turn to the high priestess herself and the imaginary deeds of her disgruntled healers; and, lastly, to the foolish precautions surrounding her removal from Concord to Newton.

Now what is the hidden but sufficient cause of a superstitious dread almost incredible to the world at large? Surely it is the belief that evil and not God rules this lowly earth of ours. Of black magic Madam Blavatsky taught many wierd things, but then she also taught that humanity is surrounded by mighty, invisible guardians. However this may be, reader, rest assured that if you and I believe the Infinite God in His Heaven upholds in His everlasting arms these finite conditions, then, seeking to conform to the right, we may laugh to scorn the peculiar besettings which so cruelly torment the Eddyite. God's ruling may little agree with our poor notion of wisdom and justice, but let the world be abandoned, only for a day, to the caprices of mortal mind, and no hell within the imagination of a Dante would equal the resulting horror.

VIII

A number of advanced "Scientists" are responsible for certain beliefs concerning their leader. These beliefs are logical in the premise, and so are not attacked by Mrs. Eddy's watch dogs who meanwhile pounce upon and rend any error from without the sheepfold. Bearing in mind that Jesus alluded to the coming of a fuller revelation of Truth, these esoteric disciples affirm that because Mrs. Eddy has conceived from both the Fatherhood and Motherhood of God, she is necessarily the superior of the first Mary who conceived only from God's Fatherhood. Moreover, the wholly spiritual birth of Christian Science is superior to that of old in that Jesus himself was mortal. Again, the mortal Mrs. Eddy may be superior to the mortal Jesus since, being a woman, she is overcoming materiality and assimilating herself to God through a knowledge not only of His Fatherhood, as revealed by Jesus, but also through a knowledge of that which is even higher, the Divine Motherhood.

These belittlers of Jesus should first prove that he knew nothing of the Divine Motherhood. Certainly that knowledge originated in no wise with Mrs. Eddy, nor with the disciples of Mother Ann Lee, nor yet with Theodore Parker who in prayer addressed God's Fatherhood and Motherhood as one. Antedating the Christian Era, that knowledge is old as India

where Mind was the male and Love the female principle which in manifestation became the Father-Mother of the worlds. Likewise, that knowledge was expressed by the Egyptian Isis and Osiris and their Divine Child, Horus, allegorically pictured in the arms of his mother the radiant, star-diademed Queen of Heaven ; while there behind them gloomed the cross of matter, the foreshadowing of sacrifice ; that mysterious self-limiting, that sublime self-humbling, that wondrous and far down-reaching which is the central theme and very life of world-inspiring beliefs.

Yes indeed ! sacrifice is the supreme example which has ever stirred, and forever will, the noblest souls to emulation. In one of the great religions the compelling idea is the self-limitation and consequent sacrifice whereby the Unmanifested Logos, issuing from Absolute Light, which to man is absolute darkness, becomes the Manifested and Creative Word. The physical sun is now His outward appearance, the Spiritual Sun His Essence. From these are poured physical and spiritual life to His progeny the worlds that those therein may develop to His likeness and, finally, with perfected self-consciousness, be updrawn to Para Nirvana which is Himself.

In all ancient religions was performed the exoteric sacrifice of the altar, suited to peoples not yet come into a knowledge of true, heart sacrifice. Christian Science lacks the Divine

example of self-humbling and down-reaching, for how can Truth stoop to what for it is non-existent? The mortal Jesus, representing the highest phase of mortal mind, did of himself attain to the Christ Principle with which he was associated in his unique birth.

Human motherhood results in more or less of parturition pain which is followed by that self-limiting whereby the mother narrows the circle of her life for her dependent offspring. Meanwhile, the father must provide for the many that now look to him. The Divine Motherhood is sacrifice, but infinitely higher than that of the human mother, while its influence descends to mothers of less than human kind. Having misunderstood the Divine Fatherhood, Mrs. Eddy has of necessity misconceived the Divine Motherhood.

Of no religionist can it be expected that he rise higher than the ideals of his belief; therefore the Christian Scientist, having promulgated gratuitously his "beautiful truth," and having demonstrated over a few sick folk unable to pay, feels not further the imperative call to sacrifice which has swayed the noblest disciples of Jesus and Buddha. To heal the sick, raise the dead, and cast out devils is, in his opinion, a benefit for which he should ask remuneration; and yet, among the followers of a religion which he deems wholly false, are men and women, in both the East and this our Western world, who have vowed to labor for humanity

while the Earth endures. Never will they enter into final peace until all beings are brought into harmony with the good Law.

An uncompromising follower of the Master, Count Leo Tolstoi has for many years preached to the world the gospel of non-resistance to evil. In his interpretation of those sayings of Jesus in which the Society of Friends also find the command to keep peace with all men, Tolstoi may be an extremist. On the other hand, the American public has long laughed at the absurd spectacle of a woman speaking with authority, and denying in the name of the Master the reality of evil, while, in her own name, and for her own pecuniary interests, fighting it strenuously and often in the civil courts.

In a brief work, "Unity of Good," Mrs. Eddy says, "Man is the generic term for all humanity. Woman is the highest species of Man." In "Science and Health" we read, "The ideal man corresponds to creation, to Intelligence and Truth. The ideal woman corresponds to Life and Love. We have not as much authority, in Divine Science, for considering God masculine, as we have for considering Him feminine, for Love imparts the highest idea of Deity." "Science and Health" thus defines Intelligence, "Substance; self-existent and Eternal Mind."

Having assigned to Love a place higher than that of Eternal Mind, and also Truth, Mrs. Eddy says that because woman corresponds to Love, Eve was first to confess and abandon her

fault, "The belief in the material origin of man." She was first "to discern spiritual creation. This hereafter enabled woman to be the mother of Jesus, and to behold at the sepulchre the risen Saviour. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the idea of God as Love."

Of Eve's exclamation at the birth of Cain, "I have gotten a man from the Lord." Mrs. Eddy says, "This supposes God to be the author of sin and sin's progeny." So, after all, Eve had not abandoned her fault.

Evidently the argument that Love is the highest attribute of God, contains the personal plea of the discoverer of Divine Science ; but will the argument hold water ? God is perfect, therefore His attributes are those of perfection, to wit, perfect attributes. To maintain that Love is higher than Truth is to limit Truth and to limit God through His Truth. Hence God being perfect, His attributes admit of no gradation ; each is equal of the others. Thus man is the equal of woman ; a conclusion in accord with common sense if not with Christian Science which is itself a religion of Love divorced from Truth ; a one-sided religion, a solution of life's enigmas wholly from the standpoint of woman. It is a religion inadequate as those hard, cruel creeds wherein men, seeking for Truth, divorced it from Love and so gave to the world man's reading of the riddle ; a one-sided religion from which the inmost heart of

woman shrank, however much she stultified her mind and bowed her head in meek submission.

Many simple souls have mildly blamed the Apostle, deeming that he damaged the cause of temperance by his words to Timothy, "use a little wine for thy stomach's sake." Now, at last, Mrs. Eddy has exonerated Paul and showed his wisdom, for in the text wine means understanding. Evidently, Divine Science was the remedy advised for Timothy's often infirmities.

Mrs. Eddy sometimes dwarfs and even perverts a spiritual conception by conforming it to a physical law ; for example, " Life is the Creator reflected in his creation. If he dwell within what he creates, God would not be reflected but absorbed, and the science of Being would be forever lost." In this antithesis of Swedenborg's doctrine of Divine influx, the conception of a mental reflection is taken from the physical law of optics. Physical light is reflected from the exterior of such bodies as there intercept and turn back the rays of the sun. Physical light entering opaque bodies is therein quenched and lost. The originator of Christian Science should know that the laws of spiritual light transcend those of physical light. Spiritual light is reflected from the interior rather than the exterior of God-encompassed man.

In her strictures on " Spiritualism " Mrs. Eddy is a trifle dogmatic. " The so-called

dead and living cannot communicate together for they are in separate states of existence or consciousness." From the position of idealism, the universe is divided into states or planes of consciousness. Sight, hearing, touch, taste and smell limit the normal entity to his particular plane. Passage to another is affected by the deadening in him of these senses and the wakening of those which correspond to that plane. Some idiosyncrasy of the nervous system enables the " medium " to accomplish this. Nevertheless, a worthy and progressing entity would ere long gravitate to conditions quite out of touch with any medium.

IX

Greek and Hebrew scholars are now making havoc of Mrs. Eddy's derivation and meaning of certain Scriptural proper names. This is indeed unfortunate, for, on that derivation and meaning, are based some of her pet theories.

Mrs. Eddy has given to the world an interpretation of the Scriptures. Necessarily that interpretation is Christian Science, for which Christianity has waited these nineteen hundred years.

More than a century earlier than Mrs. Eddy, Swedenborg, speaking as the mouthpiece of the Lord, attributed to the Bible texts a meaning quite at variance with this latest religion of Truth. Choosing from the writings of these two, let us place side by side a few examples

of their exposition of both Genesis and the Apocalypse.

Swedenborg assures the world that "the spiritual sense of the Word was never discovered until now." "Adam and his wife mean the most ancient church." "Eden means the wisdom of the men of that church." Mrs. Eddy's definition of Adam is "Error; a falsity; the belief in 'original sin,' sickness and death." Eve means "a beginning; mortality; finite belief." "Eden stands for the mortal, material body." The mighty, descending angel of the first and second verse of the tenth chapter of Revelation is, to Mrs. Eddy, Divine Science; "the right foot or dominion power of which was upon the sea, upon elemental error, the source of error's visible forms." "The left foot was upon the earth, that is a secondary power was exercised upon visible error." The little book in his hand is, of course, "Science and Health" of which she says, "Then will a voice from harmony cry, 'Go and take the little book. Take it and eat it up. Take Divine Science. Read it from beginning to end.'" Swedenborg explains that the angel signifies the Lord in Divine Majesty and Power, and the little book contains the teachings of the church of the New Jerusalem.

The Woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars, Rev. XII, 1, typifies, in Christian Science, generic man; she also typifies the

spiritual idea of God's Motherhood. Spirit is indicated by the sun; matter by the moon under her feet. "The spiritual idea crowned with twelve stars" signifies that, "the twelve tribes of Israel, with all mortals, will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science." To Swedenborg, a woman clothed with the sun, and the moon under her feet, "signifies the Lord's New Church in the heavens, which is the new heaven, and the Lord's New Church about to be upon the earth, which is the New Jerusalem." And upon her head a crown of twelve stars, "signifies the church's wisdom and intelligence from knowledge of divine good and divine truth derived from the Word."

Verse 2. "And she being with child, cried travailing in birth, and pained to be delivered," signifies the doctrine of the New Church about to come forth. Its difficult reception is indicated by the dragon described in Verse 3. According to Mrs. Eddy, the spiritual idea is symbolized by a woman in travail waiting to be delivered of her "sweet promise," Christian Science. The dragon symbolizes human error, in fact, all that opposes Christian Science.

Mrs. Eddy says of the city that lieth foursquare, and cometh down from God out of heaven, that "it represents the light and glory of Christian Science. The four sides of our city are the Word, Christ, Christianity, and

divine Science." Swedenborg calls the holy city the New Church, "four-square because a quadrangle signifies what is just. By length is signified the good of that church, and by breadth its truth. When good and truth are equal there exists what is just."

According to Mrs. Eddy, "The Lamb's wife represents the unity of male and female as no longer two married individuals, but as two individual natures in one, and reflecting God as Father-Mother." According to Swedenborg, the Lamb's wife is "the Lord's New Church which is the New Jerusalem."

What are we to understand from the above? Do not these widely different interpretations argue an earthly and sufficient hindrance to any full attainment of human thought? Always the artist, however heavenward-looking, paints but the idealized scene of earth. Always the sculptor of Jove and Apollo and Venus, but symmetrizes the human form. Always the poet, however skyward-imaginative, is first a mortal dependent upon human experience; nor can he, in his most ethereal fancy, wholly divorce the mundane from the celestial. This taint of mortal mind is evident in the visions of revelators like St. John and Mohammed and Swedenborg. It makes insecure the foundations of every system of correspondence down to the days of Mrs. Eddy. It has more or less misshaped the result of every speculative philosophy, and it has rendered disappointing the

product of man's persistent groping in the regions of the unknown.

Idealistic Monism has been the dream of the Idealist and the Mystic. Down the ages, the chief thinkers of this class have, without flinching, faced the outcome of their reasoning, speculation and intuition. To the Buddhist and the Brahmin, every man, every creature, is the incarnation of Ishwara, the Master. In the Platonic theory, matter is in fact the objectivised divine Idea, "the other" which in ceaseless becoming would reunite with "the same," the sole Reality. In the Pantheistic scheme of Spinoza, both man and universal nature are the ever-fluctuating phenomena of the one unknowable Substance. To Leibnitz, the human monad, and every lesser, every least, is the microcosm of the Macrocosm. In the Subjective Idealism of Fichte, the ego and the non-ego shall eventuate in union; the consciousness of man must yet embrace the totality of Being. Penetrating the secret of Hegel, behold again that esoteric Ideal which animated the sage and the seer beside the Ganges and the Nile; to wit, the evolving consciousness of the many ever-ascending, ever attaining to the Absolute, the Divine Unity.

Posing as a discoverer of Truth, Mrs. Eddy, in her monism, really harks back to the infancy of Greek philosophy. Her metaphysical conception and reasoning is akin to that of Parmenides, the foremost representative of the

Eleatic School. Dealing with the idea of pure, indivisible Being; timeless, spaceless, omnipresent Thought, Parmenides regards all else as nothing. In his exposition, cast in form of an epic poem, he discourses first from the standpoint of Truth; then, in turn, mortal opinion affims belief in the material.

The successors of Parmenides, Plato especially, saw what he himself had overlooked, to wit, the material can find no place in human conception if wholly apart from the one Reality; therefore the ability to argue against the material is proof of its relatedness to Spirit.

Failing to profit by the mistake of the Eleatics, the "Scientist" first calls material conditions an erroneous belief, then, if hard-pressed, he will deny the existence of false belief though in the very act of arguing with one who disputes his interpretation of Truth. If rallied on the absurdity of his contention, then will be, from a position beyond the reach of argument, rejoin that he speaks in the new tongue, unknown to those who differ from him, that Truth which transcends the ratiocination of mortal mind whose every axiom may be utterly false in the light of "Truth," for, to use the language of a brother "Scientist," "In our limited sense of intelligence we have ignorantly endowed the mortal, material mind with power to think." This abject subordination of reason to revelation identifies the Eddyite with the most unyielding religious bigots of the past. Alas for the free-

dom of human thought! Alas for the progress of world-enlightenment if, down the ages, such as these had had their undisputed rule!

The ill-equipped discoverer, both in physics and metaphysics, may unwittingly expend his energies on problems already solved, and so it happens that a defunct theory of spirit and matter is revived and rehabilitated in these days of universal truth-seeking. That in defence of this theory, men and women of at least average intellectual endowment will calmly stultify their God-given reason is no wise laughable, as may at first seem, but rather is it lamentable for it betrays the heart-hunger of those who will, at any cost, have the spiritual food of Truth.

X

Inasmuch as certain prominent "Scientists" have undertaken to bolster Mrs. Eddy's doctrines with the great name of Immanuel Kant, it may be well to inquire concerning those conclusions of his Philosophy which are said to coincide with Christian Science.

In "The Kritik of Pure Reason" Kant discovers and proves that perception of both time and space is à priori in human sense; also, that certain pure intelligent notions of the logical judgment, from which are derived the twelve Kantian categories, are à priori in human understanding. Were it not for the notions, and their categories, the world would be a mere chaos, for the peculiar province of the categories is to

synthesize and shape, in time and space, the manifold sensations which the impact of external objects, or of what, because of the categories, we call objects, produces in the mind.

Kant posits a Noumenon, a "Thing-in-itself," an Archetype with power to move the pure will to duty although that Archetype exists beyond man's à priori sense perception of time and space, and, therefore, beyond the reach of the moulding categories. The process whereby the categories unify and mould perception is a complicated one notwithstanding its ease and instantaneousness; but the mind which employs the categories, the mind which Kant analyzes exhaustively, is finite, and its knowledge he would limit to phenomena. His contention is that hitherto metaphysicians have claimed the mind's ability, through the categories, to reach the Noumenon. Now if the sage of Königsberg had deemed finite mind, with all its involved procedure, the nonentity of the "Scientist," he would hardly have made so much ado about nothing as "The Kritik of Pure Reason" contains.

The bulk of the Kantian metaphysic is based on the notions which are held to be the original furniture of the mind. But from whence was the mind thus endowed? Material philosophy denies such endowment, therefore Kant, in his reconciliation of all schools, at once identifies himself with Idealism which claims that the à priori notions resulting in phenomena, are in

some way related to the Noumenon, the "Thing-in-itself," for phenomena pre-supposes Noumenon as their source. Phenomena are, in fact, the faint, distorted impressions of Reality which Noumenon conveys to mind hampered by matter. And yet the fact that finite mind cognizes even this poor showing is proof that Truth exists, and who dares gainsay that evolving finite mind shall sometime know that which moves the pure will to obey the mandate of unrewarded Duty?

If phenomena are a wilful falsification of Reality, as Christian Science asserts, then is all philosophy and truth-seeking futile. But, on the other hand, no real thinker, since the overthrow of the Eleatic fallacy, has been guilty of so unphilosophical a contention. The position of the great thinkers is that phenomena result from man's inadequate attempt to interpret the Noumenon. Furthermore, Kant was not so illogical as to impose conditions on his uncogenizabl "Thing-in-itself;" so, while maintaining that the categories lift finite mind into no intelligible conception of Infinite Mind, the Kantian Critique furnishes no warrant for the assertion of Christian Scientists that Infinite Mind in its sweep of the universe cannot descend to all conditions of finite mind.

Many loose reasoners would identify Christian Science with Hindooism; but, in fairness to the Vedanta Philosophy, let us appeal to authorities; first to Prof. Max Müller whose

writings clearly show that Vedanta avoids those basic errors which, when clearly seen, wholly discredit Christian Science. The great Western authority says, "After lifting the Self—'the heavenly man'—above body and soul, after uniting heaven and earth, the Vedanta philosophers have destroyed nothing in the life of the phenomenal beings who must act and fulfill their duties in the phenomenal world. On the contrary, they have shown that there can be nothing phenomenal without something that is real."

Our other authority, the Swami Abhedananda, says, "The Vedanta Philosophy holds as much inducement to the human heart eager for personal fellowship, love, and marriage, as Christ held by his life and teachings. Moreover, it encourages scientific investigation and inventive genius, but it tells the sincere seeker after the highest spiritual Truth that these are on the lower plane of phenomenal appearance." "Vedanta teaches that Divine Reality manifests through the various stages of the evolution of Nature, of Prakriti or Mâyâ, or Divine Energy. The essence of the subject and the essence of the object are one on the highest spiritual plane alone; the fundamental principle being Unity in variety of manifestation." "The evolution of Mâyâ—phenomena—is to help each individual soul to attain to the highest state of spiritual perfection."

With his usual perspicuity, Emerson, who

owed much to India, thus remarks, "an inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole. While the world is dual, so is every one of its parts—This dualism underlies the nature and condition of men.—Every sweet hath its sour; every evil its good." Any system denying the many as opposed to the One; any system ignoring the law of polar opposites, comes to grief because of an ineradicable dualism hiding or flaunting in its very midst.

XI

To recapitulate; the ill concealed dualism of the Eleatic Philosophy, which lead to its overthrow, reappears in Christian Science, which, standing for pure Monism, drops upon investigation into a dualism because its utter inability to account for mortal mind, and that error of mortal mind, the inharmonious, phenomenal world of sense, argues the existence of an evil principle at war with God. Christian Science grants to "nothing," and those so-called equivalents, error, false belief, and malicious magnetism, an activity inconsistent with their supposed nothingness. A system holding that God is All, denies the creative act and logically must conclude that God's every reflection, or idea, is part of Himself, or, more strictly, it is Himself for the Unity of Being is indivisible. Because of this outcome, Christian Science contradicts its declaration that God is not in man. Cir-

cumscribing God's knowing to a knowledge of his own perfection, Christian Science cannot account for man's rise from savagery, nor can it explain the Divine origin of the Decalogue. Because its view of evil is inadequate, Christian Science insults the Divine Providence by denying the purpose of this mortal life. Christian Science has no tears of sympathy like those which Jesus wept; it makes inconsistent many of his greatest acts. It fails to prove its source of healing to be other than mortal mind. It teaches that the cardinal sin is ignorance of Truth as discovered by Mrs. Eddy. It denies the real lesson taught through the punishment of sin. Though announcing that "To remit the penalty due for evil would be for Truth to pardon error." Christian Science does in fact oppose retributive Justice by denying away pain its penalty; and by so doing augments the final penalty. Christian Science would prostitute Divine healing to a commercial transaction. It absurdly teaches that man, the great thought of God, unfolds and progresses. By admitting that earthly beauty is something, it unconsciously admits that all phenomena are something. Holding that God requires a witness of His Being and an object of His Love, it fails to produce either witness or object. Filled with self-satisfaction, it is unjust to such contemporaries as Theosophy and Spiritualism. Christian Science fallacy perverts God's love of His creatures to self-love. By admitting

that the order of material nature proves the Divine Order, Christian Science unwittingly argues for the material. Christian Science makes the earthly man an error procreated by an error self-existent because without parentage. Recent astronomy renders it probable that the ignorant mortal mind of Christian Science obtains in a planet older and supposedly more advanced than this earth. In these days of numerous Elijahs, Christian Science has rendered possible a new and greater Mary, and hails her as the mother of the Second Coming. By assuming one attribute of Deity to be higher than all others, it would prove woman the highest human expression of the Divine. Christian Science belittles Jesus and misconceives the Divine Fatherhood and Motherhood of God. Christian Science opinion that if God dwell in what He creates He would be absorbed and the Science of Being lost, makes the creature omnipotent, and the Creator finite. Finally, from the standpoint of illogical metaphysics, Christian Science undertakes an interior interpretation of Scripture.

Against the above summary we have statements like these, "in Christian Science there are no discords nor contradictions because its logic is harmonious as the reasoning of an accurately stated syllogism." "Christian Science is pre-eminently scientific, being based on Truth, the Principle of all science." "If one statement in this book is true, every one must

be true for not one departs from its system and rule." From the last of these quotations it is evident that if one statement of Christian Science is false, every one must be false.

XII

Viewing in retrospect the exploded religious beliefs and theories of the past, one is surprised at the credulity of the multitude, and amazed because of the attitude of many minds supposedly of the first rank. Did some wide-sweeping tide of hypnotic suggestion tear these latter from their moorings? Or did they but illustrate the imperative needs of the human soul, weary with questioning the unresponsive night which walls the four score years of mortal life? Or else did they, even as drowning men, catch at pitiful straws?

The gift of unvarying enthusiasm is denied to all save the rarest souls. For men of the better sort, ideals the brightest suffer occasional dimming. Only at intervals in the life of the usual man does the ideal shine forth. Surrounded by Sabbath observances, he experiences a temporary glow of religious feeling; but, unlike the Quaker, he cannot dedicate every day to the Lord. For the arousing of such a man something drastic is necessary, something novel, fantastic, strange even to the reversal of all previous beliefs and experiences. Nothing less will transform those for whom routine, however reasonable, however time-

proven, has lost the seduction of the new. Herein chiefly lies the compelling power of fashions and fads and cults, to follow which men will subscribe to every absurdity and lunacy; in fact, to doctrines repugnant to their higher nature and opposed to all ethical experience; for instance, those doctrines constituting the bulk of the philosophy of Friedrich Nietzsche.

Christian Science is not without its proportion of brilliant minds capable of correct reasoning in the premise. Why then their anomalous position? In how many of these has constant affirmation of their cherished belief induced an inability to realize the nature of their fools paradise? What proportion of her foremost followers have discarded logic and accepted Mrs. Eddy because of healing within the immediate circle of their observation? And this notwithstanding that the devout pilgrim to some sacred, historic shrine; or the wrapt adorer of a fragment of the true cross; or even he who with faith touches or merely looks upon the material relics of some cannonized mortal; has, in authenticated cases, experienced a cure wonderful as any that Christian Science arrogates to its own method. As for the rank and file of "Scientists," it may with warrant be asserted that, having enrolled themselves through impulse rather than reasoned choice, no argument of reason appeals to them. Having denied the conclusions of mortal reason, the

"Scientist" is rudderless and adrift unless he accept the infallibility of Mrs. Eddy. Even his belief in mathematics and geometry will depend wholly upon her dictum.

In this connection, the following from Andrew Jackson Davis is pertinent. "When a human being is accepted as an infallible revelator — as an unerring teacher of heavenly truths — there is an end to all reasoning upon the probability or possibility of the reality of his revealments. The mere show of reasoning is equivalent to a farce, an insult to the utterance of the Lord through His chosen vessel. The believer has sold his judgment, his reason, his understanding so completely that he no longer sees the revelator as one mentally constituted as are others. Defending his position the believer says, 'It is truth entirely transcending the reach of the native faculties. This truth has come to me, and throned itself in the central consciousness of my soul, bringing with it the most sacred obligation to announce it to the world!'"

The present writer realizes the futility of argument with the confirmed "Scientist." Whatever here written is for the unbiased investigator, and those who as yet are on the threshold of that most empty of modern rearings, the Temple of Eddyism.

Considering the counterclaim of Dr. Quimby's representatives, the critic must acknowledge a weight of evidence to show that the nucleus and original incentive of Christian Sci-

ence existed in the loosely formulated theories of Mrs. Eddy's former physician. But then, Dr. Quimby himself was by no means originator of the transcendental metaphysics on which he based his mental healing. His ideas were but fragments of what India and Egypt had divined, and Greece had inherited. From remote times, those ideas have been the common possession of the world. Around and upon them Mrs. Eddy, or any other far-seeing swayer of men, was free to construct a religion whose glamour would enthrall the multitude. As for the bulk of her book, her individuality is impressed on every page and a deal of thinking is between its covers.

To establish her claim as exclusive discoverer of "Science," Mrs. Eddy must needs discredit her old benefactor; hence she denounced as an illiterate mesmerist, one of whom she had written, "P. P. Quimby rolls away the stone from the sepulchre of error and health is the resurrection." In justice to the dead, let Dr. Quimby speak for himself. "I found that my senses were not in my body, but that my body was in my senses. My knowledge located my senses just according to my wisdom. If a man's knowledge is in matter, all there is of him is contained in matter. But, if his knowledge is in wisdom, then his senses and all there is of him are out of matter." Plainly this is the original of Mrs. Eddy's novel discovery that the real man is not in the physical body. Here is a bit of Science

sound as any from the lips or pen of Mary Baker Eddy, albeit Dr. Quimby is the author. "I deny disease as a truth, but admit it as a deception. Disease is an evil that follows taking an opinion for a truth. Every disease is an invention of man, and has no identity in wisdom. Disease is the misery of our belief, happiness is the health of our wisdom. False reasoning is sickness and death. The Devil is the error of mankind."

Mrs. Eddy has not improved on Dr. Quimby's definition of death whereof he says, "Death is the name of an idea." "Man is dying and living all the time to error, till he dies the death of all his opinions and beliefs. Therefore to be free from death is to be alive in truth."

The Bangor, Maine "Jeffersonian," in 1857 thus described the doctor's method of cure: "Quimby's theory is that the mind gives immediate form to the animal spirit, and that the animal spirit gives form to the body. His first course in the treatment of a patient is to sit down beside him, and put himself en rapport with him, which he does without producing the mesmeric sleep. With the spirit form Dr. Quimby converses and endeavours to win it away from its grief; and when he succeeds it disappears and reunites with the body which commences its effort to come into a state of accordance with it." Here is the origin of the teaching that mortal mind creates the physical body and is the source of all its ailments.

When the Roman Catholic missionaries in the far East had found that the virgin birth and the crucifixion were historic in religions older than Christianity, they at once saw in this the cunning work of the Devil forestalling truth, and so working the discredit of that which would in time appear. By like reasoning the Eddyite may determine that mortal mind, the cunning counterfeiter, did, in the scribblings of an ignorant mesmerist, seek to forestall and so discredit the Divine Revelation which gave to the world the precious volume of the book wherein is written the Alpha and Omega of Truth. But the most adroit trick of mortal mind, one that well nigh tempts us to belive in the machinations of a real live devil, was the mesmerizing of Mrs. Eddy herself to that extent that she must rush into print as an extravagant eulogizer of mortal mind in the guise of the aforesaid Quimby.

Speaking seriously, it is evident that, through pondering on the theories of Dr. Quimby and the life and ministry of Jesus, Mrs. Eddy came into the conviction that nothing less than Divine Mind was the source of cure, and that Divine Mind demanded an adequate medium. Hence her exaltation of man to his status in her pseudo philosophy.

Constructing that error the physical body, mortal mind has accustomed itself to a certain routine. To maintain what is called health, it believes that the various organs must perform

certain routine functions. For Mrs. Eddy, disease is, after all, the distress of mortal mind at something which in the body obstructs routine. The comfortable feeling induced by uninterrupted routine, Mrs. Eddy chooses to call a nearer approach to Truth than is interrupted routine.

Let us call the normal human body a comfortable error ; one that gathers to itself such uncomfortable errors as sickness, accident, mutilation and death. The discomfort of sickness in his own body led Dr. Quimby to the methods of cure adopted in his practice. Sickness in her own body, and an accident thereto, led Mrs. Eddy to consult Dr. Quimby. There is every reason to believe that, but for these uncomfortable errors, Mrs. Eddy had remained in comfortable error all her days with the lamentable result that "Science and Health," whose every hallowed page was written as by the finger of God, had never descended to her on the top of the Christian Science Sinai. Nor would temples have risen which, like the Ark of the covenant, were fit receptacle of God's sacred message. Ah ! but for those uncomfortable errors, the disciple could not now repeat daily that modern incantation, "The scientific statement of Being ;" nor could he, or any other mortal on this planet, know the import of that prayer of the Christian Church in all ages, "Our Father who art in heaven."

XIII

Like Swedenborg, Mrs. Eddy somewhat underrates the average comprehension of her students, for, as with him, certain important statements are ever recurring in slightly altered dress. To those who see at once, such repetition must prove hard reading.

The literary style of "Science and Health," much criticised at its advent, has improved steadily with every subsequent edition. In that of 1907 many sentences are recast, and their import is made clearer; in fact, the hypercritical reader must now search for faults of diction. Whether or not, and to what extent, the author was aided in this improvement is perhaps a secret of the inner circle.

Alexander Pope and Alfred Tennyson were ever tinkering their lines, and Francis Bacon many times rewrote his famous essays. But these authors claimed no higher guiding than is vouchsafed to Genius. Is it not strange that the scribe of Mind should have halted and stumbled like the ordinary literary tyro? That crude work the 1875 edition of "Science and Health," announced itself as apodictical, and yet nearly all of some five hundred subsequent editions were doctored according to Christian Science methods so that by "Chemicalization" more and more of meaning was incorporated into them. The result is that the edition of 1908 but little resembles the original revelation.

Of the numerous quotations in this article, some are from editions of "Science and Health" earlier than those of 1907. Nevertheless, the present writer deems this no injustice because the apodictical principle is supposedly in every edition.

Certain contributors to religious and philosophic thought, Jacob Böhm for example, have employed a terminology offensive to pedant and purest, and generally misunderstood by the superficial. In Christian Science usage, such words as Mind, Good, and mortal mind, the last confessedly a misnomer, have a special meaning which eludes the hasty reader of "Science and Health." To Mrs. Eddy should be allowed a verbal liberty granted to Kant and Hegel. This because the adequate setting forth of her unique system seemed to demand it.

The far and wide spread of a belief that denies the veracity of physical sense, and therefore the existence of matter per se, is, at first thought, strange in a so-called practical age, but inasmuch as Christian Science offers more glittering prizes than any other system, ancient or modern, to wit, escape from the penalty of violated law, health instead of sickness, and, eventually, the overcoming of the grave; one sees why the old, torturous climbing is abandoned for a shorter and easier ascent to human happiness. And yet to the true disciple, the way of Christian Science is one of peculiar

renunciation, for his goal is the sexlessness of the real man. Because "masculine and feminine genders are human concepts," sexual impulse must be eradicated. As a beginning, marriage should be but one remove from celibacy. The error of the marriage relation is permissible if its only object be the production of a higher race, a race of celibates reuniting, each in himself, the male and female principles of Truth and Love. Here is translated to our western world the doctrine of the Eastern ascetic. This renunciation is the antithesis of the teaching of Swedenborg; it is offense and folly to the ordinary man; it is the crucial test of the disciple who, except in individual instances, will doubtless fail just here because of the vast preponderance of the sexual impulse which, from the Christian Science standpoint, is of all beliefs the most obstinate for upon it seems to depend the perpetuation of life on our globe.

We have seen that to the "Scientist" the error of marriage is for the present permissible under certain restrictions, and for a specific purpose. Mrs. Eddy says, "Until it is learned that God is the father of all, let marriage continue." Knowledge of the trend of Mrs. Eddy's teaching forces the conclusion that, for those who supposedly have learned from her what constitutes the fatherhood of God, marriage is by no means desirable.

If the Eastern ascetic be asked concerning

marriage, he will reply that for the vast majority of mankind it is a duty to millions of waiting souls who, because of marriage, can re-enter earthly conditions necessary to their further evolution. Marriage for the enlightened "Scientist" is a hindrance to Truth's manifestation for, "Proportionately as human generation ceases, the unbroken links of eternal harmonious being will be spiritually discerned; and man, not of the earth earthy, but coexistent with God will appear." That Mrs. Eddy's teachings have an esoteric as well as an exoteric meaning and application, the above will show.

The wholly indoctrinated Eddyite is pledged to the horrible belief that the child of ordinary marriage, the child of flesh and blood and brain, the child beloved and loving whom the mother suckles and caresses, and whose like Jesus took into his arms, is the soulless fruit of legalized lust.

To prove this statement, it is but necessary to make clear the peculiar position "in Science" of both the earthly and the heavenly man. Those great thoughts of God, each of which is a heavenly man, are in number infinite. At the conception of every human child, mortal mind counterfeits some heavenly man. The infant, when born, perceives nothing save the falsities which its senses picture. Having as yet no more conception of Truth than a creature of the earthly animal kingdom, it is opaque to the glory of the heavenly man. Later, under moral

instruction, the child learns a little of Truth, and so becomes less dense to that thought of God whereof he is the counterfeit. In the highest specimens of the race, of whom Mrs. Eddy is of course the chief, the mortal form is quite transparent to its heavenly original, hence every act of life radiates almost pure from Truth.

The above makes evident that for the sordid and selfish man who has kept himself impenetrable to the heavenly shining, his life and death are as if he never had been; in fact he never has been. But what of the infant dying as such? Despite the beautiful things Mrs. Eddy has written concerning marriage, this thought is as a serpent sting. Yes, what of the infant dying as such? The "Scientist" will say that whoever loved it was lead to imagine the heavenly man; still it was a counterfeit, an illusion, an error begotten of error: therefore ask not the "Scientist." Go, ask the mother who with unnumbered tears has laid her little one to rest! Go, ask the father who with tender solicitude has watched through the crisis of child-birth, and the dark hour of his bereaving! Go, stand beside the tiny mound of green and read the simple, touching words, the undying love and hope of those who deem that "of such is the kingdom of heaven" and then, if you can, go, tell the world that there the soulless fruit of lust lies buried.

For women who would escape the usual

pangs of child-birth, Christian Science has a system of obstetrics concerning which its discoverer writes, "To attend properly the birth of the new child, or the divine idea, you should so detach mortal thought from its material conception that the birth will be natural and safe." What contradiction, what nonsense this that calls the new child, thus born, the divine idea! As we have seen, Mrs. Eddy has quite another name for the child otherwise brought forth. That the divine idea is never born of flesh we may be sure for has she not told us that Jesus himself was mortal?

Mother Eddy is virtually a promulgator of the doctrine of universal celibacy, even as was Mother Ann Lee in her time. The student of human nature should note that these two were not young, unmarried women. Ann Lee was physically a mother before spiritually so, while Mrs. Eddy has had three husbands after the flesh. Surely this is not the young preaching to the young, but, dare we insinuate, it may be the lame inveighing against the folly and sinfulness of dancing.

But, candidly, how do these theories of marriage prosper with the members of Truth's enlightened fold? If husband and wife are of one faith the answer is greatly simplified; but, as often happens, the man may yet be in spiritual darkness; he is, as the Romanists have it, invincibly ignorant. Straightway is aroused in him the spirit of rebellion leading possibly to

some overt act as with the husband of Ann Lee, of whom history saith that he took to himself another woman. An extreme case, yet no prudent wife should risk anything in these matters.

In the early ages of this world, Divine Purpose foreshadowed, in the mating of birds and in the maternal instinct of animals, that knitting together of human souls known as the family. For six thousand years, and many times six thousand, the family has been a lever uplifting men, slowly and surely uplifting them from brute surroundings. To fight and if need be to die for wife and children, and all that to the savage breast was home; this, grounded in sex, was the primal impulse which long centuries have refined. Love and brotherhood and self-sacrifice engendered in the family, have, in the choicest offspring of this soul-knitting, overflown to the neighbour, the community, the nation, the human race.

Christian Science would look beyond the supposed error of mortal kith and kin to a spiritual family, a heavenly relationship. For the progressed "Scientist" the past is dead, it is under his feet. If he marry he must not beget that soulless error a mortal child; moreover, his wife should be to him but a sister, a sister in "Science." So he resolves against marrying, and his church tacitly approves his decision. What means all this? Surely it means that because an erroneous coming together, the

earthly family is under the ban, and therefore the zealous "Scientist" should labour for the early consummation of that which, if ideal, will, in the Providence of God, obtain ages hence when the race is spiritually prepared; in other words, when mankind is as far superior to the ordinary man of to-day as is he to the Bushman and the Hottentot. Common sense, lacking in the makeup of many, will convince its possessor that any attempt to force this tremendous issue invites nothing less than social anarchy.

XIV

In the decadent days of Greek philosophy, the materialistic tendencies of Zeno and Epicurus, and the equivocal attitude of the Sceptics, resulted in that complete reaction known as Neo-Platonism. Such hierophants as Plotinus and Porphyry sought through interior illumination, much after the manner of the Eastern sages, the very fount and source of highest truth. Behold, to-day, the mystical tendency reacting against a crass materialistism current in our midst! The names of that reaction are Christian Science, and Theosophy, for the first of which Mrs. Eddy is sponsor.

In this age of progress, woman outgrows the need of Paul's admonition. No more is she silent in the church, nor need she learn anything of her husband at home. On the contrary, she would revolutionize modern religious thought. In the person of Mary Baker Eddy,

and also of Helen Petrovna Blavatsky, she, like Jesus of old, teaches in synagogue, mount and temple, and to the chosen she expounds the mysteries of the Kingdom.

Of Mrs. Eddy, after all the central interest to the mass of her following—hero-worshippers as their attitude of adoration proves — it may with confidence be said that Christian Science, but for her, had never been "discovered" and "founded." Amidst its wide contagion, the immune observer is puzzled because of two quite distinct estimates of Mrs. Eddy, the woman. Her enemies openly accuse ; serious accusations some of them, circumstantial and accompanied with affidavits. On the other hand, certain of her trusty disciples, men and women now for many years closely knit to her, easily those who should know, see in her daily life the flowering of every virtue. Can these opposites exist in any human heart ? If not, is it yet possible to bring the above estimates of Mrs. Eddy into such relation that we need not quite reject the first while, in part, accepting the second ? Let us see.

The mind of Mrs. Eddy bore overlong the burden of a great idea ; an ever-increasing burden for the bulk of her philosophy grew day by day through those years of gestation. During the months of ordinary gestation it is always humane, and often necessary, that the mother be surrounded by kindness and consideration, for the unusual though imperative demands on

the recourses of the body may upset its nice equipoise, and the mind itself may somewhat suffer from the general loss of balance. This being well-known, it is charitable, it is just, it is customary, during this period, to condone much otherwise open to censure.

Mrs. Eddy's lot was too often cast among the wholly commonplace, those of no outlook whatsoever. Beyond their own petty routine, all else was superfluous. What a waste of time and energy ; what a throwing away of pen, ink and paper, was all her scribbling ! What utter foolishness her attempt to solve the riddle of creation ! People had lived, and others could, and the little world of each would revolve independent of her success or failure. One had better be practical, not shirking her share of household duties especially when she is dependent on those outside the circle of kith and kin.

To one frail of body, and predisposed to neurotic disease, and therefore unfit for prolonged and severe mental effort ; to one whose mind nevertheless was taxed to the utmost ; to one who withal believed of her mental gestation and travail that the resulting birth would be Divine, an inestimable boon to millions, such ingrained stupidity as usually environed her must have been a bitter trial. Nothing short of perfect sainthood could stand such a test, and Mrs. Eddy had not then attained to the beatitudes. She was still a struggling, hoping,

sagacious, indomitable woman ; a well-wisher, a would-be helper of humanity, but one whom poverty and actual need failed not to remind that the labourer is worthy of his hire. Looking down and back to the valley of tribulation, it must seem to Mrs. Eddy almost a nightmare dream of mortal mind. Now from her more than royal seat she looks about on hope's fulfilment. Meanwhile the tranquil years are with her, those years that soften and subdue the heaving tide of life till, beneath its transparent flowing, is revealed whatsoever of worth and beauty is imbedded in the very soul.

Having accorded to Mrs. Eddy a desire of benefiting mankind, we concluded that her mistakes are those of the head and not of the heart. She speaks as one having authority ; so likewise do Mohammed, and Swedenborg, and Mother Ann Lee, and Andrew Jackson Davis, author of "The Harmonial Philosophy." That Mrs. Eddy speaks from conviction these words would indicate ; " I was a scribe under orders, and who could refrain from transcribing what God indited ?" "Science and Health is the voice of Truth to this age." "The true Logos is demonstrably Christian Science." "Outside of this Science all is unstable error." "This Science has come already, and come through the one whom God called." Despite these assertions, it is imperative that, before constructing an all-comprehensive philosophy, one examine critically other systems. Had this

been done, Mrs. Eddy would have known, for instance, that Spinoza failed because his postulation of one pure, homogeneous Substance — the totality of Being — rendered inexplicable the conditioned, the diverse, the illusionary many. She would have known both how and where thinkers of note have made shipwreck, and so she would have escaped those dangers of rock and shoal awaiting the chartless voyager on the sea of speculative thought.

Since thinking men as such first faced the future, hope and despondency have widely separated them. The pessimist stands doubting or bewildered amidst the mystery of his little morn and noon and night. With loins girded, and with pilgrim staff, the optimist, he of keener vision, discerns the dim road which human feet must wholly measure even to the distant heights of unclouded joy. Christian Science is essentially optimistic. It looks to the time when some disciple, foremost of many such, will surmount the error of physical death to a seeming body of flesh, and hold that body free from all error, save that of its own existence, until its nothingness is proven by the unobstructed shining of the heavenly man.

The Mount of Transfiguration is therefore the goal of the race, and Mrs. Eddy is the way-shower. With eyes fixed on the supreme goal, the Christian Scientist forgets his little ailments ; he has transcended life's petty trials and troubles, and in his mental exhilaration the

gravest misfortune is robbed of half its pain and terror.

XV

Against "Scientists" in general, it is often urged that they contribute little or nothing to worthy and well-organized charities. On the other hand, "Scientists" deem themselves more effectively charitable than other Christians. From the peculiar stand of Christian Science, charity assumes a two-fold aspect, wherefore this problem confronts the giver: whether to give to the suffering poor that which is but temporary relief, or, to divide what is given so that, in the midst of ignorance, may be erected and maintained a church whose blessed office shall be to proclaim unto mortals, sunk in error, the unreality of privation and suffering. Such halfing of the dollar, by which Christian Science churches – judging from the magnificence of some – often get the larger half; such division in the name of sweet Charity, may be disavowed by individual "Scientists," still the logic of the situation calls for, and even demands it.

The truths of Christianity, as orally taught by its founder, together with the life of Jesus, if written at all by the evangelists, were written long after the crucifixion, and so are matters of memory, as frequent dissimilarities in the four Gospels would indicate. The Gospels were the works not of trained theologians and metaphysicians, but of men unaware of the niceties

of meaning to which their phraseology easily lends itself. Simple, straightforward narrators, the evangelists made clear to themselves, and their direct following, that which soon resulted in ever-multiplying interpretations until, to-day, the Christian Church is divided into nearly two hundred depositaries of what each deems the unmixed truth.

When an intolerant Paganism had forced Christianity into caves and catacombs, where was the theological censor who, penetrating to its every hiding, could crush beneath his autocratic heel the hell-sprung buds of heresy and schism? And when, notwithstanding the martrydom of its founders, the Church Catholic fell upon a corrupt day whose intolerable abuses led to the schism of Luther; what happened? Not merely the loss to its communion of the Germanic and the English peoples, but, worse than this, certain heresies obtained among the Protestants, because of which the seven sacraments wherewith, from the cradle to the grave, Mother Church had ministered to the spiritual needs of her children, were now reduced to these two, Baptism and the Eucharist, the latter being degraded from a sacrifice to a commemoration.

Mrs. Eddy is not merely wise in her generation; she has learned from the unwisdom and impotence of the past. As the oracle of Truth, she has to her utmost made plain an abstruse subject; and, if he search diligently, the student

of her "revelations" will find their meaning. While Christian Science should be defended from foes without, Mrs. Eddy well knows that its real enemies will be those of its own household. Some visionary Mohammed may seriously divide the faithful, or, most dreadful of possibilities, a misguided Mary will claim a divinely appointed spiritual or physical birth. It behooves Mrs. Eddy to be vigilant, and nothing short of autocratic, to every menacer within the fold. Judge, jury and executioner she must be, and prompt indeed in these offices.

Of those who have known the iron hand, some retail their grievance in book or newspaper. They tell of years of service and sacrifice; they would have the public exclaim at an injustice the real occasion of which they do not reveal. Because outside of the Christian Science cult, the great preoccupied world cares nothing for such internal dissensions; with the remark that over-sweet makes the sharpest acid, it hurries on and straightway forgets. Meanwhile, those of the inner circle fully realize the necessity of their leader's act.

In her teaching days, Mrs. Eddy never ceased to impress on her pupils that this life is but the dream of mortal mind which itself is absolutely nothing. If, despite her assertions, some bright student not yet awed into unreasoning faith, would timidly insinuate that a dream requires a dreamer. Mrs. Eddy at once rose to the situation. With quelling glance, and voice of

withering scorn, she would hurl the crushing rejoiner, "Not another word! Error is getting the better of you!" Mrs. Eddy well understood what every "discoverer" and "founder" of Truth should know, that when religious argument limps and stumbles, it can have no prop like the crutch of authority.

By means of an implication having all the force of a specific statement, Mrs. Eddy thrones herself above mere kings and queens, and in fact with the spiritually supreme of the Christian Ages; evidently those to whom prayer is daily offered in the Mother Church of Christendom. To understand the following, and more of the same tenor, one needs not the gift of interpreting the new tongue of Christian Science. "No person can take the individual place of the Virgin Mary. No person can compass or fulfill the individual mission of Jesus of Nazareth. No person can take the place of the author of 'Science and Health,' the discoverer and founder of Christian Science. Each individual must fill his own niche in time and eternity."

Never was good Catholic of the middle ages more ruled by dogma and infallibility than is the Christian Scientist of to-day; he has but exchanged the Fisherman of St. Peter's for the Pastor Emeritus of The Mother Church of Boston. From the foregoing may be indicated the ecclesiastical policy of the Christian Science Denomination in the years, now inevitably near, when Mrs. Eddy shall have passed from the

error of earthly body and the mind which gives it semblance of life; in other words, when she shall have seemed to die like an ordinary mortal, or, as the faithful hint, when she shall have disappeared in a way unusual as that of Enoch and Elijah, those ancient worthies.

In candor it must be said of Rome that she has yielded grudgingly, and inch by inch, such positions as universal enlightenment and modern discovery have rendered untenable. For reasons already given, Christian Science cannot yield one jot or tittle. Its future will accord with its past. Truth's vicegerent must needs have a successor, or a company of successors, clothed with autocratic power; in fact a star chamber above all appeal.

Despite every objection urgeable, Christian Science has been promoter of much good. In the presence of an enthroned materialistic philosophy like that of Locke and his followers down to Herbert Spencer, it asserts the claims of Idealism. In the hearts of multitudes it is dethroning matter by proving the kingship of Mind. It emphasizes the need of cheerfulness and the optimistic outlook, and, as one result, the thoughts of many a spleeny imaginer have been turned from self. As a novel and militant heterodoxy against a narrow and inadequate orthodoxy, it is forcing men from the old ruts. It stands for the man that was before the moment of human generation. It holds him and every other creature of God to be a dweller

in Eternity, that which the earthly man has divided into past, present and future. It utters a wise warning against the materialistic tendencies and general harmfulness of much in modern Spiritism. Its ethical requirements are the highest attainable, and, to blind belief in ancient dogma, it imparts that desire for sight which may yet result in the perfect vision.

Christian Science is with us, but not as translated from some classic though obsolete tongue; not as gospel so ancient that its authenticity is questioned; neither is it here as Truth skillfully tinkered and supplemented by zealot, bigot and self-seeker; but it is here as plenary revelation through Truth's yet-living medium.

Wholly sure of its perfection, the founder of Christian Science has walled it round with unusual safeguards. Nothing foreign can be incorporated into its doctrinal structure. No latitude of individual opinion, therefore no incipient heresy, is allowed its interpreters. No sermonizing, consequently no dangerous rhetoric that wanders in flowery but diverging ways, is heard in Christian Science churches. Well-grounded, well-proven believers, one male and one female — to represent the twofoldness of Mind — read from Holy Writ, also from "Science and Health," thus expounding the old bible by means of the new. The entire procedure is expedient since Christian Science cannot be improved or modified without danger of collapse; and yet, if it would endure, its

entire foundation must be relaid, and in something more stable than sand.

Christian Science, which, according to Mrs. Eddy, "corrects the philosopher, refutes the astronomer, and exposes the subtle sophist;" Christian Science "built upon the rock of Christ;" Christian Science, "the cognomen of all true religion, the quintessence of Christianity; the fiat of divine Intelligence;" Christian Science "whose principle and rule is the wonder and harmony of heaven and earth," Christian Science "which is God's right hand grasping the universe," Christian Science "the Comforter, the Holy Ghost, revealer of all Truth;" Christian Science "which erect and eternal, will go down the dim posterns of time;" fails, notwithstanding all their hyperbole, yes, signally fails to answer the question of questions, "What is Truth?" nevertheless, let no one doubt that to the final solution of that question the universe is pledged. A gradual revelation, Truth bursts and blazes not on any seeker, no, not on any prophet or seer. One by one the veils are torn from its inmost shrine. Rung by rung, up the ladder of life, man emerges into the light, leaving, in the ever-deepening dark of error, those old truths which once did seem to satisfy.

The Divine Architect wills that men behold His creation with no falsifying eye. Therefore, Truth, the Archetypal, has been the searched for, the desired of highest moments, the fulfillable dream, since sages and prophets first drew

mortal breath. And unto Truth, mankind upbuilds a temple lofty-domed that those afar may see, and, seeing, gather nigh to worship. But weakness, error, is grained in the cornerstone, and in the joining of every arch, and in the foundation of every pillar. Upon the fall of that temple, men, wiser with purchased wisdom, build anew, and on the ruin of that building rear again. Surely it shall be that the temple of Truth some day doth stand based upon adamant, its walls unshakable and crumbling not. It fronts the rising east; the sun of Truth illumes with morn its dome of drossless gold. Beheld afar, 'tis as a voice of wooing to the world; "Come ye up to Jerusalem ye tribes of men! Haste ye to gather at the shrine of Truth! Let the nations tarry not, and let the uttermost isles of the sea make journey to the City of the Light. There evil entereth not, nor any sickness or sorrow, neither hath death dominion over man, for all reward of righteousness is with the sons of God!"

LEIBNITZ, HEGEL AND MODERN THEOSOPHY

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AND

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I

THE disciples of the "Absolute Philosophy" hold that through the secret of Hegel is attained that fulness of truth which will remedy the ills of life. Of his own attaining Hegel never doubted. Had he not found that "Thing-in-itself" which Kant had placed beyond the bounds of human understanding, beyond the utmost reach of human reason, in the realms of the unconditioned, the abode of beings mentally more endowed than man? Had he not demonstrated what to the cautious Kant were but articles of faith to wit, God and the soul? Beginning with those abstractions, Nothing and mere empty Being, he, by a dialectic process of his own, had arrived at the perfected self-consciousness of the Absolute. On his journey he had gathered to his philosophizing the arts and sciences; at his conjuring had returned the old Aristotlian times enriched with the glories of the modern world. By his vast intellectual effort he had

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solved the problem of the thinker, the metaphysical riddle of the ages ; because of this, philosophy was now complete.

But later days brought doubt, distrust of Hegel's principle. Schopenhauer scorned that ultimate truth should be realized by a rationalizing method. After all, Bacon's estimate of philosophy may be just, "Like a virgin consecrated to God she bears no fruit." Probably Aristotle has warrant for saying that philosophy itself produces nothing new. Many will agree with Fichte that philosophy is but a means to the knowledge of life.

In human nature is an irrepressible craving which mere logic, however exhaustive and convincing, can never satisfy. Man is born from mystery unto mystery, and unto mystery he returns. Through life he repeats the dying words of Goethe, "More light!" Hegel, the man of method, was broad enough to acknowledge this universal need of illumination, but it ill became the logician to usurp the province of the seer ; it is much that he acknowledged the legitimacy of such mystics as Jacob Böhm ; and yet the prosaic teacher of Jena and Heidelberg was inwardly the intuitional dreamer. The laborious thinker, creeping inch by inch to the very summit of human thought, had, ere his ascent, beheld a vision that allied him with the sages of old India.

He had seen the beginning and the end of things, the primordial Being devoid of attri-

butes, the one and the many, the many and the one, indistinguishable, undifferentiated in their multitude. He had seen their self-externalization in the world of sense ; the growing illusion of separateness necessary to the concretion of their individualities ; and he had watched them, in their great cycle of necessity, rising from the earthly and returning whence they came, bearing each the freight of its world experience, converging each to one center, there to render into the common fund of wisdom the result of every separate attainment. Beholding all this, he had comprehended the consummation ; the self-conscious many unified as the self-conscious One.

Becoming, the process whereby Infinite Unity results in finite diversity, was, from the pure monism of Spinoza, wholly unaccountable. Moreover, a pantheism which makes of man but a momentary wave on the ocean of Being, satisfies in no way the "I am I," dominant and insistent in human consciousness. That it be neither dissipated nor annulled, human thought requires a thinker persisting when the wave of objective life has passed, and so, because of the one-sided pantheism of Spinoza, arose the monadology of Leibnitz.

In this system the monad is a positive center of consciousness whose power to repel proves the existence of something repelled, namely, a plurality of monads. Each is a microcosm capable of reflecting the universe

of monads; each is a focal point for all others. The monad is not in three-dimensional space, therefore size enters not into its consideration.

The monads exist in an ever-ascending series from mineral to man. Monadic consciousness sleeps in the mineral, dreams in the plant, wakes to consciousness in the animal, and to self-consciousness in man. The monad of man is the self-conscious dweller in his body, itself the congeries of less-developed monads. Physical death is but the loss of the coarser and by no means indispensable monads of the outer body. The various organs and general structure are maintained though no longer perceived by physical sense. What is true of man's life and death applies in less and less degree in the descending scale of physical being. Inasmuch as matter is to Leibnitz but crassified spirit, he cannot well be accused of materialism though he demand a vehicle for every grade of consciousness.

In the time of Hegel, attention was already turning to the religio-philosophical writings of the remote East. Possibly, in lands other than that of Thales and Pythagoras, the eye of Reason had looked inward, and the introspection had been to some purpose.

Hegel's estimate of Hindoo thought, as voiced in his "Philosophy of History," would by any pundit be deemed absurd. The German philosopher's excuse lies in the then insufficient

knowledge of the sacred texts which in many instances caution that a teacher is necessary. Schopenhauer arrived nearer the truth when, as he searched the Vedas and the Upanishads, he half divined the secret science hidden beneath an exoteric dress.

Modern Theosophy purports to be the sacred, esoteric wisdom of old Egypt and India. Like most ancient systems, it includes Science, Religion and Philosophy. Unlike Socrates, it centers not attention on man, for it claims that, prior to the days of Socrates, man was the object of its exhaustive study. Dealing not with the categories of Kant, it yet claims as its olden possession all of value in his Critical Philosophy. Though ignoring the dialectic of Hegel, it asserts its ascent of the Himalayas of reason when as yet his ancestors roamed savage amidst the northern forests. It accords not with much in our modern empyrical science, yet it professes to possess the key to riddles whose solution will reverse the attitude of the physicist. Its astounding claims to knowledge it would substantiate with a vast and elaborated cosmogony which dwarfs the dreams of Swedenborg.

The "monadology" of Leibnitz, and the scheme and outcome of Hegel, exhibit much in common with the teachings of Theosophy; nevertheless, the Absolute of Hegel is not the Absolute of Theosophy, nor of the Vedanta Philosophy, that more exoteric explanation of man

and the universe. The Absolute of Theosophy is the "Secondless Eternal" of Vedanta; it is the concealed Logos author of the spoken Word which itself is the manifested universe in its aspect as the undifferentiated monadic essence from which the totality of monads was gradually unfolded. In its primal condition, this essence is mere Being empty of meaning as any digit if considered apart from its relation to numbers; this essence is, in fact, what to Hegel is equivalent to nothing. The Unmanifested Word is the Father; the Manifested Word is the Son in whom are the Divine Imminence and the Divine Transcendence until the great day "Be with Us," when the universe is merged in its ultimate source.

The Manifested Word, the Original Emanation, the Primal Substance, is the Sole Reality, the steadfast Noumenon, which, by projecting its phenomenal shadow, creates both time and space, and the material conditions wherein Reality may unfold its latent possibilities. This original emanation hovers around the mineral world in well-nigh unconscious nebulosity; half-awakened, it projects the life and shapes of trees that wave in the wind, and all of the green and varied color that springs from earth into the shining of the sun. Seeing now the animal kingdom, its own shadow, it becomes identified with that evolution; and then, having gradually divided into the many, it surrounds each animal form. In man it real-

izes itself as soul and eventually as ego. Passing beyond the human stage, it knows itself as free ego permitted to return as world teacher and uplifter, or to pursue its way toward the highest Nirvana.

But what of Nirvana? Of what import this word of mystery? Theosophy teaches that whosoever deems Nirvana to be the Buddhistic vacuum, has lost himself on the metaphysical heights. Nirvana is the fruition of individual unfolding; the coming into touch with the "Thing-in-itself" of Kant; the clear cognition of sole Reality; the eternal union with "the silent watcher," that Original Substance which enveloped the animal form ere man was man.

Since the beginning of the universal cycle, evolution has been from mere potentiality to complete unfolding; this progress necessitated the gradual individualizing of consciousness. What an absurd supposition that the result of ages of becoming is negated at the moment of consummation! Nirvana is the center in which converging individualities meet; the self-conscious realization that the many are One. Individual attainment is there merged in general attainment; seemingly each consciousness gathers into itself all others. This consummation is not unlike that of the "Absolute Philosophy" wherein the ego, reaching the focus of thought, knows itself as all Truth attained.

Kant argues that certain ideas, or notions, or judgments are à priori in man. Worldly ex-

perience furnishes the matter to which these judgments are the matrix. But that gatherer of knowledge the mind, cognizes through a brain which knows reality as conditioned only by time and space, that to which even the "pure intellect" must submit.

The limitation of mere brain ability to perception of the phenominal world, has been sharply defined by all Indian thinkers ; and, in accord with these, Theosophy teaches that only by rising superior to the physical senses into the "higher mind," only by sundering the ties of time and space, does the sage attain unto the Noumenon. Evidently this results from more than that pure feeling, that inmost conviction, that intuitive cognition, for which Jacobi declares in his polemic against philosophy in general.

In direct opposition to Locke, and more in accord with Fichte, Theosophy teaches that all knowledge is innate in the ego. Other egos impinge upon it, and the resulting friction excites the ego to active unfolding of universal wisdom inherited from its divine Source. In every monad the Divine Imminence and Transcendence announces itself as the law of Cause and Effect, the law of "Karma," the law of Absolute Wisdom and Justice ; therefore, every thought and act, whether good or bad, returns to the magnetic sphere of the monad from which it emanated. The perpetual adjustments of the Karmic law are to the monads

of Theosophy what the "preëstablished harmony" is to the monads of Leibnitz.

These latter, like those of Theosophy, are eternal and indestructible, and, as has been said, some have only mineral consciousness, others plant consciousness, others again are at the human stage, while the highest enjoy perfected self-consciousness. Although the higher monads dwell in physical bodies composed of lesser monads, all pursue an independent development, but, because of the preëstablished harmony, nothing of confusion arises; therefore the organism suffers no harm from any monad.

Theosophy teaches that mutual helpfulness is the great lesson of life, and yet what every monad needs is not wisdom from without, but, in fact, stimulation that it may sooner unfold the amplitude of its own being. This result the chief monad of the physical body accomplishes through the unconscious exertion of a more-developed will drawing to itself the various groups of monads which construct the organs unified by this chief monad.

Leibnitz fails to explain the definite process whereby the monad rises from perception to perception through the various kingdoms of nature; therefore the history of the human monad, prior to physical birth, remains to his readers a mystery. Theosophy would fill this wide gap in the system of the German savant.

Evidently an indestructible and unfolding consciousness can never be without its appropriate vehicle. To the monad of Leibnitz, death was but the loss of the coarsest, least-developed monads of the physical body ; but a central doctrine of Theosophy is that the monad must submit to a series of physical reëmbodiments. Unexpended effects of causes generated within its own magnetic sphere, compel it back to the arena of this world. That lesson of lessons, the overcoming of selfish desire, it learned not amidst the vast opportunities of hard, unsympathetic physical environment : all previous reëmbodiments, innumerable through the ages, had been but preparation for this self-conscious task. Therefore Eternal Justice will cause the monadic consciousness again to center itself in the old lesson and the place of that lesson.

Despite his Absolute Idealism, Hegel has by many been deemed one of the bulwarks of Christianity. The clearest reasoner since Socrates and Aristotle, he breached the stronghold of the Kantian logic in his warring for the existence of God, and the actuality of the ego. Hegel remained within the fold of Luther, nor deemed he stultified his mighty intellect by accepting, as final, the Gospel Revelation. And yet Christ was to him not the Divine of the old Scholasticism, for the Reformation had delivered Reason and her philosophizing from the thrall of rigid dogma. Christ was to Hegel's

conception what the "Speculative Philosophy" had realized as possible of every free ego, to wit, attained self-conscious union with God, for which end the Idea, even the Absolute Spirit, in the beginning externalized itself as a pure but characterless shadow. This conception of Christ so nearly accords with Theosophical teaching that it is a clue to the avatars of the Hindoo god, and the birth of every Buddha the East has known.

The full Divinity of man is necessarily the outcome of Hegel; but of Theosophy such inference is, in fact, unjust. The "Ancient Arcane Wisdom" teaches that man shall reach the utmost attainable in the system of which our sun is the center, but the all-pervading "Atman" is "That" which emanates and sustains every sun and system. It is "That" into which these shall finally be drawn.

Our sun has its term of objective life, according to Theosophy a term of enormous duration; then follows the night of subjectivity, and then a new day into whose first hour man emerges as regent of the evolving nebule and the future planets, but not as the Universal King. In that fresh dawning it will be his office of love, his brotherly duty, to impress upon the plastic and pure monadic essence, those laws which shall guide its otherwise blind course until the first, faint unfolding of mind. From thence onward his divine labour shall in nowise cease, for he himself was impressed and guided and watched

over on his journey from the star mist to the throne of the planetary spheres.

In the pantheistic system of Spinoza, the problem of good and evil is disposed of in a manner unsatisfactory to most thinkers. Although possessed of an infinity of attributes, God, the "Infinite Substance," is revealed to man only as spirit or thought, and extension or matter. Hence man's inadequate grasp of ultimate Truth; hence also his incommensurate view of good and evil; a view which a knowledge of the innumerable attributes of God would wholly reverse.

Leibnitz distinguishes three kinds of evil; metaphysical evil, appointed of God, that imperfection which in finite things is the cause of their finitude; physical evil, ordered of God as punishment or corrective; moral evil, not ordered of God, but unavoidably present if individual will is allowed any latitude and virtue is not compulsory. Wolff, the supplementor of Leibnitz, holds that evil exists not because God so wills; rather it originates in the inevitable imperfection of human nature; nevertheless, in the providence of God, evil becomes a means to good. Evil, to Hegel, is but a temporary wandering in the dark until the light of Reason reveals the path in the progress from mere Being to self-conscious Being that knows Itself as the Absolute Truth of every condition, material and spiritual.

Theosophy teaches that all being is a trinity

of Will, the life principle, Desire, the passional nature, and Mind, the equalizing and transforming power. In the universal unfolding, the life principle as such is at once apparent ; soon Desire tends to mere gratification, and eventually rages toward that end ; Mind, now appearing as a feeble ray, is at once colored and deflected by selfish Desire. And now the battle of the ages is on and the wide world is the arena. Unfolding Mind is destined to win, but not by annihilating its adversary, for Desire is immortal as itself. Mind shall triumph by transforming self-seeking Desire into Selfless Love, and to finite life it shall reveal that truly it is Life Eternal veiled by the physical from its only Source.

II

In his philosophy of Art, Hegel deals with the Idea or Absolute Spirit risen from outward restraints into a freedom the result of observance in both morals and the state. The Idea is now apprehended by human reason as the objectively beautiful. Necessarily the beautiful can be cognized only through those limiting mediums of art, the stone and wood of the builder, the marble of the sculptor, the colors of the painter, the gamut of the musician, and the measured verse of the poet.

Back of art stands the artist, and through the various mediums he renders objective the universal Idea as developed in him. In architec-

ture the medium is dense, rigid and fixed ; the spirit shines as through a clouded glass. Sculpture suggests movement, and movement is life and vehicle of life. In painting the material element has largely disappeared ; but, while the dimensional is present, the solid is only indicated. Music, most subjective of arts, vibrating surface-ward from the inmost of life, finds its medium ere it reaches the eye ; that medium is the unseen but heard sympathetic vibration of a sonorous body. Poetry is a synthesis of all arts ; to sound it marries speech the expression of a specific idea ; in the epic and the drama it delineates the life of nations ; with vivid touch and true it paints the doing of famous deeds ; with inspired chisel it fixes the doer in imperishable statuesque.

Theosophy claims not to be a system of æsthetics ; it asserts never with Schelling that "Art is the sole, true and eternal organum as well as the ostensible evidence of philosophy ;" neither does it hold with Schopenhauer that the real course to philosophy is through art. It has, however, somewhat to say concerning the origin, nature, and possibility of color and sound on which the art of painting, and also that of music is based.

That primordial Substance which, in its lowest and most crassified manifestation, formed the material sun and planets, is far more subtle and tenuous than the luminiferous ether of physics. The inconceivably rapid vibrations

of that Substance are the internal impulse causing those atmospheric vibrations which, to the optic and the auditory nerve, are physical light and sound. The original vibration is, in fact, ultimate Light and Sound. These, in their universal manifestation, become fire and motion, the Kosmos builders shaping the pliant world-material into geometrical designs.

Architecture and sculpture deal largely with the geometry of art, therefore with those models on which Kosmos was constructed. Painting and music deal directly with that color and that sound which are the physical of original Light and Sound ; but to the Light within the light, and to the Sound within the sound, neither the artist nor the musician can attain. The sacred chants of the Sama Veda, and the intoned mantras, are supposedly the potency of sound guided by the definite, uttered thought expressed in measured verse which suggests the motion of the Great Breath of Brahm projecting the universe into finitude, only to draw it back to subjectivity ; an alternation unceasing forever and ever.

We have said, and to some extent have shown, that modern Theosophy makes astounding claims to knowledge. Possibly a further glance at its teachings will prove not uninteresting.

Light and Sound, as vibrations of the great Life Breath, are, in fact, one, though eye and ear have separated them. The seven prismatic

colors composing the one solar fire, are each and all creative breaths united in a center of energy. Because of this sevenfold outbreathing, the solar system, and man the synthesis of nature, are sevenfold. Of the seven principles of man and nature, the one known as Atma is on the plane of immutable consciousness ; all others are derivitives finally to be resolved into its perfected life which, in the beginning, infolded perfection as the acorn infolds the yet unrealized oak. And as the acorn — itself a sevenfold life — requires for its growth Earth's material conditions, so man, amidst the terrestrial, shall himself unfold. Man is therefore enduring only in Atma which, in the lapse of ages, he has gradually individualized to himself from the universal ocean of Life.

Because the Atma of man is in its nature identical with the Great Breath, its individual life is commensurate with that of the Manifested Universe. Each principle wherein it shadows itself is vitalized by Atma ; that is to say, the will to live in any of its principles coördinates the monads or minute lives comprising that principle. But this will encounters increasing obstacles because each principle, in descending series, is a more unyielding form of matter ; therefore, in man's lowest principle, the will in its going forth is fully exhausted in about seventy years. Weakened, it turns in its cycle, the body grows old and soon physical death ensues. Then the lower lives, deprived of their

one harmonizing will, work confusion and disintegration to their host.

Within the cycle of terrestrial life are smaller cycles corresponding to the axle rotation of the Earth. As that giver of physical life, the sun, approaches the east, the will to live of the body is energized, but only to experience at night a corresponding depression. This daily sinking of the will is sleep ; in other words, a temporary inability to maintain relation with the external world ; therefore the indestructible will retires into some higher principle, which, during dreamless sleep, is the Higher Ego, fifth in the ascending series of seven. Now is the Ego free and awake and active, but not wholly so, for the link between it and the physical body is sundered only at the termination of the great will cycle of that body. Death is, therefore, but the completion of a process begun every night of our lives. Evidently the principle immediately higher than the physical body has a longer life cycle, but this cycle must terminate on the plane of its principle.

At the present stage of man's unfolding, his individualized Atma centers its attention on the more spiritualized mind, the Higher Ego. In post-mortem life the normal man fully attains to the plane of the Higher Ego. Here he finds his heaven of rest ; here the Ego assimilates all of good in the previous earth life.

Atma, the chief principle of man, is a thing of incessant activity for the urge of the Abso-

lute Will is upon it. In every deep, as in every height, it must contact whatsoever stimulates its unfolding to universal Knowledge and Wisdom. The microscopic world proves the infinite patience and thoroughness with which it has unfolded its knowledge of all kingdoms culminating in man. Before this earth as such had being, Atma had assimilated the experience of super-sensible conditions which, in their downward evolution, objectivized as physical matter.

Atma has not attained to full self-consciousness on the plane of the higher mind because that attainment demands more of human experience than it has as yet assimilated. The Higher Ego, the present vehicle of Atma, must purge itself of every impurity ; encompassed by selfishness, it must wholly conquer and rise to all helpfulness. Seventy or eighty years of mortal life have failed to consummate the imperative task ; therefore Atma, through its active intermediate, again projects its consciousness downward, reconstructing on each plane of matter the appropriate human principle or body, and, at last, the physical, the rind which covers all.

Every variety of material body in the humblest species, is the almost direct creation of the universal, undifferentiated Atma, and necessarily so, for all but the lowest of its intervening principles are as yet incipient. Benign intelligences, vastly superior to man, have in earlier ages guided the unfolding of these lowly

entities. Now man himself, because of his highly-developed will, is throned over the inferior life of this planet. Whether for good or ill, he is colouring the feeble ray of mind just visible in the higher animal kingdom ; and on him will rest the penalty of unbrotherliness to these creatures destined in future ages to arrive at the human stage.

This conception of man's authority over Nature is more vitally and sympathetically human than that of Schelling, in whose Objective Idealism Nature is the negative pole of the human mind perceived by the senses as something external to that mind. Evidently the laws of Nature are for Schelling those which man imposes upon it. For Hegel, as for Schopenhauer, Nature is a realm wherein Reason wanders from the goal to which man himself must turn her feet.

Reason is by Hegel identified with Infinite Substance, Infinite Form, Infinite Power. These, beneath all objective life, manifest as the "World Spirit" whose striving toward free expression results in Universal History. The unreason of Nature, on which Hegel and Schopenhauer discant, and because of which Socrates lamented, obtains, according to Theosophy, in appearance chiefly ; but a larger, longer survey than that of recorded history is necessary to the full confirmation of this view.

The downfall of nations, the extinction of civilizations, are, to Theosophy, no backward

steps of attaining Reason. Such seeming calamity is but the breaking of old vessels no longer adequate to the unfolding Spirit. Forever the antique refashions itself as the new. Egypt, Greece and Rome no doubt return, but not in pyramid and Sphinx, not in Pantheon and Acropolis, not in palace and Forum, not in manners and customs; no, not in any externalities. Not even unto their own land do the dead peoples return, but rather they come reëmbodying afar those inner, racial characteristics once the mainspring of their respective world activities.

Much indeed of vice, but surely more of virtue, is reclothed in flesh and lives the vacillating human life of Reason and unreason; but looking down to the abyss of animalism from whence arose our race; looking at its upward trend through empires founded on blood and slaughter, and maintained by crime; looking at the master and the slave of tyrannizing Rome, and the baron and the serf of once bedarkened Europe long abased in feudal chains; looking at every ignorance and malice and abuse behind him, who will not rejoice in our own as yet unperfected day, and turn with serene faith to a liberated future?

We have seen that in the system of Leibnitz a preëstablished harmony obtained with every grade of monads, all of whom are evolving to a common center. From this it is evident that having once for all established the harmony,

God enjoys perpetual Sabbath. The God of Leibnitz is, in fact, very like the God of Fichte's earlier idealism, a mere moral order in the universe.

In the Bhagavad-Gîtâ the Supreme Spirit says, "There is nothing in the universe that it is necessary for me to perform, nor anything possible to obtain that I have not obtained; yet I am constantly in action. If I were not indefatigable in action all men would presently follow my example." The God of Theosophy is this Supreme Spirit, and the incessant adjustment of finite action by Infinite Reaction proceeds from the activity of Absolute Will.

As for the monads of Theosophy, the cause of their unfolding is expressed by the words universal brotherhood. Every monad is a center of will, but, as no two wills have equally developed, all are each to other as positive and negative. But will develops evil-ward or good-ward; therefore every monad is a menace or an aid to its weaker neighbour. Such being the case, nothing short of the Divine Reaction, whereby evil returns to the evil-doer, can maintain the stability of the world.

All progress depends on mutual help; a universal lifting up of that which is lower. If men would know their responsibilities, let them read in Genesis, "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the

cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Of all logicians, Hegel has no doubt arrived at the clearest and closest explanation of the great problems which have puzzled the metaphysicians. His verdict is that Philosophy as such does not reform the world.

Theosophists believe that a clear demonstration of the mutual dependence of universally unfolding life must appeal to men, if only to their inherent instinct of self-preservation. Those who profess to hold in custody the "Ancient Arcane Wisdom," declare that a suicidal selfishness, similar to that which destroyed vast and forgotten civilizations, is now developing in our midst. Moreover, these teachers assert that modern investigation is nearing the discovery of certain laws whose misuse by the men of old was baneful both to themselves and all associated with them.

That which Theosophy avows as its mission is not the elucidation of psychic phenomena, nor the explanation of pre-natal and post-mortem states ; nor is it the announcing of the seven-foldness of man and nature ; neither is it a revelation of conditions of planetary life within the solar system. Theosophy has for object not the mere history of submerged continents and their peoples self-destroyed through the practice of infernal arts. Though all this and more are professedly its province, Theosophy undertakes, as its prime object, to prove

that brotherhood in its widest sense is a necessary factor in the world's progress.

In these few pages the writer would make obvious certain similarities in Eastern and Western thought. Anything like justice to the scope of Leibnitz, Hegel and modern Theosophy would result in a sizable volume. It must not be supposed that in our brief exposition we have exhausted similarities; others can be shown, for example: Hegel says of gravitation, that it is the desire of that which is the real of matter to individualize itself. Already it would find in a common center that intelligent oneness for which the Spirit first went forth. Theosophy sees in gravitation the principle of Desire urging every atom of the sentient universe to mutual contact in an instinctive attempt to overcome the illusion of separateness.

This desire for oneness, manifest in the wheeling of suns and planets, is, to Hegel, as also to Theosophy, the ultimate cause of those mysterious affinities which the chemist has noted but not explained. Belief in original and final unity inspired the alchemists in their exoteric search for what to Theosophy is the gold of transmuted desire, even Divine Love.

In certain quarters, men of distinguished attainment have overleaped the walls wherewith modern physical science has encompassed itself. These investigators have turned to those tabooed subjects, telepathy and spiritism, of which Theosophy essays a detailed explana-

tion. Such investigation is a hopeful sign. Evidently the wave of materialism is expending itself even among the inheritors of the questionable legacy of John Locke. Less and less contempt is now expressed for "German Transcendentalism" and the so-called wild and extravagant assumptions of Indian thinkers. Though the gradual substantiation of the Darwinian theory is working adversely toward the doctrine of Swedenborg, Theosophists claim that when to wireless telegraphy, and the unique behavior of Radium, and our latest knowledge of the atom — said by Theosophy to be, like man, a miniature of the solar system — Science has added a few other important discoveries, men will look with amazement at the half-revelation of these in that semi-esoteric work "The Secret Doctrine" of H. P. Blavatsky.

Although such thinkers as Hamilton and Mill have deemed the knowledge of God no province of philosophy, and though Kant himself considered his Being a matter of faith, and though Spencer relegates Deity to the regions of the unknowable, Leibnitz made the Universal Monad the indispensable primary of his system, and Hegel, believed that he himself had reasoned even to the Absolute One. Theosophy, which, like Hegelianism, declares for the perfectibility and unification of mankind, stands also for "That," the Divine Parent, the All in All when suns and systems, and time itself, shall be no more.

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